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THE WAY OF GOD IN MARRIAGE.

A Series of Essays upon

Gospel and Scientific Purity.

These Essays are the result of fifteen years' experience and investigation in Prison and Rescue Work. They inquire into the causes of the tendencies which lead to impurity of life, and seek to reveal the method by which such tendencies may be corrected.

BY

MRS. MARY E. TEATS,

National Purity Evangelist of the Woman's Christian Temperance Union, and Lecturer for the National Purity Association.

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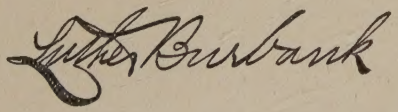
TO MY DEAR DAUGHTERS, TO THE YOUNG
PEOPLE, AND TO THE CHURCH OF
JESUS CHRIST THIS VOLUME
IS LOVINGLY DEDICATED
BY THE AUTHOR.

MRS. MARY E. TEATS

Although I have never had the pleasure of listening to one of Mrs. Mary E. Teats' talks and have only met her once just for a few minutes, yet I am sure that her work is only for good, and my hope is that others may soon learn to follow; in fact thousands of the most intelligent ones are now following her teachings, and before any great betterment of the human race can be made her good and true teachings must be generally heeded and followed.



Santa Rosa, California,
October 19th, 1905.

ENDORSEMENTS

We, the undersigned ministers of the different churches of Fairfield, Neb., wish to say that we consider Mrs. Teats a woman of wondrous power. As an evangelist for Christ-purity and Righteousness she has tact and boldness born of the spirit of God. In the words of Miss Frances Willard, she is "A womanly woman, a work of God," a blessing to mankind.

B. O. Snow, Pastor of Congregational Church
G. A. Hobson, Pastor Methodist Church.

Mrs. Mary E. Teats, Purity Evangelist, W. C. T. U. has just closed a series of lectures here, and addressed the Ministerial Association this morning. We heartily endorse her work and take pleasure in commending her to all interested in advancing social, domestic and individual purity. Her large experience in "rescue work" and ability as a public speaker, crowned with the Christian graces, richly qualify her for the special work in which she is engaged.

By order of the Association,
George A. Ragna, Secretary.

Mrs. Teats is representing a work which is worthy the consideration of every young woman. I am very grateful for the days which she spent in our city, and for the address which she gave to the girls at our University. Every college woman should hear her and not only come in touch with the work, but also take it upon her heart.

Lula M. Craig.
Pres't University of Oregon Y.W. C. A., Eugene, Ore

I have been associated with Mrs. Mary E. Teats in Purity Conference work in the State of Iowa, and I am glad to say that I think she holds the correct views upon sexual and social science and the relations of home life. She expresses her opinions in a clear, logical, forceful, yet delicate and womanly way, which is very convincing and elevating. Her principles put into practice in the homes would annihilate divorces. I can heartily recommend her as a God-appointed evangelist of Purity.

Rev. Lewis I. Hadley.

Marshaltown, Iowa.

Mrs. Mary E. Teats has delivered two very powerful addresses on Personal Purity before the men of our association. The first was delivered last February, and our men were so well pleased with her, that at their request, I arranged for a second address in April. I consider her the most powerful and convincing speaker on that subject, I have ever heard. She presents the subject in such a modest and beautiful manner that all who hear her are charmed.

W. H. Charles,
Secretary Y. M. C. A., Trenton, N. J.

Mrs. Mary E. Teats, Purity Evangelist, is a noble Christian woman, who is a great success in her specialty and presents the various phases of her work in a manner calculated to interest and instruct her hearers. Her address to men only, on Sunday, was a masterly effort, clear cut, concise, chaste and profoundly impressive. Her work is of vital importance and ought to be made clear to all parents and young people. She deserves crowded houses wherever she speaks.

E. S. Northup, M. D.

Los Angeles, Cal.

Nothing but the highest good can come from a visit of Mrs. Teats to any community. She is baptized with the Holy Ghost for her work, and the results are thus greatly beneficial. . . . . In language chaste and beautiful, she speaks of that body which Christ called the "temple of the Holy Ghost," of the divine plan for the procreation of the race, and of the true conception of the marital relation with its responsibilities. We recommend Mrs. Teats to all our pastors, knowing that her work is blessed of God to the good of her hearers.

Rev. A. A. Graves,
Pastor M. E. Church, Fresno, Cal.

I am glad to say that I know Mrs. Teats and her work, and I am very glad to say that I believe she has a high and noble mission which she is fulfilling in a remarkably able and interesting way. All who believe in the presentation of high ideals on one of the vital themes of life, will, I am sure, most gladly further her in her labor of love and service to humanity.

Rev. C. C. Pierce.
Los Angeles, Cal.

In the church of which I am pastor, Mrs. Mary E. Teats gave an address for men only, which I consider one of the most logical, scientific, biblical and religious lectures to which I have ever listened, on the all-important subject of personal purity.

J. H. Townsend, D. D.
Roseburg, Ore.

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PUBLISHER'S PREFACE

As my readers will no doubt have noted, I have consistently avoided discussions of theological subjects in both my books and periodicals. There have been and are, several reasons on my part for this policy. In the first place, religious questions may assume totally different aspects to different individuals, each one of whom holds to his belief in all honesty and sincerity. Consequently no man has the right—and especially the editor of a magazine like "Physical Culture," that caters to all classes of readers—to condemn or espouse any one form of religious conviction. Again, it does not come within the scope of my chosen vocation to pass upon anything that has to do with the life Hereafter. I am endeavoring to show men and women how to live *this* life so that they may secure that health and happiness which is the inalienable right of every human being. Nowadays, a man must be more or less of a specialist in order to carry conviction or secure success. Hence it is that I confine my efforts to promulgating physical culture principles, and refrain from passing opinions on those matters that come within the province of the pulpit.

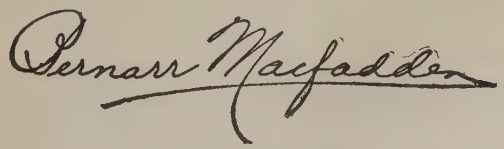
For all that, however, I am entirely in accord with any denomination or form of religion which teaches, as a fundamental, that it is a duty of every man to develop and maintain his body as nearly to perfection as possible. Unfortunately, no small proportion of our religious teachers seem to have neglected the fact, that the body is a very important factor of the soul

and, equally with the latter, needs appropriate fostering. Because of the lack of this fostering, we have weak, anæmic, hysterical and generally unpleasant results in Christians as well as the non-religious; which tend to weaken religion. No matter how much a man may be imbued with the teachings and theory of Christianity, these are sadly hampered, if the "temple" is debilitated, as far as their fruits are concerned, if his digestive apparatus is out of kelter, if he is muscularly weak, if his brain is irritated by reason of unstrung nerves and badly nourished through impoverished blood, or if his body is surcharged with the poisons due to sluggishness of certain of his organs. Every one knows that men and women are affected mentally and physically by their environments; how much more then, do their souls and spirits take color and character from the bodies which they inhabit.

Still it must be admitted that now that physical culture is recognized as a tremendous factor in the lives of the masses, some religious teachers are realizing also, the truth just alluded to, namely, that the cause of true religion can but be advanced in conjunction with strong wholesome bodies. And as they are putting their beliefs into practice, they are doing a work of incalculable benefit to the human race. Their theology is in a nut-shell, but it is no less sound because it is so compact. It is to the effect that it is necessary that the human body should be so treated and developed that it shall become a fit habitation for the soul.

Mrs. Mary E. Teats, the well known National Purity Evangelist of the Women's Christian Temperance Union, believes thoroughly in a theology which teaches the Physical Culture life. She has been preaching the glorious truths involved in her con

victions for many years. She has been talking to thousands of men and women in regard thereunto. She is, and has been giving a proper interpretation of the Scriptures on many topics, but especially that of the tremendously important institution of matrimony. According to her view of the Scriptures, there is no difference between God's laws and Nature's laws. They are one and the same. She takes texts from the Bible to reinforce her convictions and theories. She bases her every conclusion on the statements made in this inspired book. The theology that she teaches, is the right kind. It will help men and women in the present and the future. It will make them nobler and stronger in every way. She believes that marital conditions existing to-day, are a serious perversion of God's plain laws. The contents of this book will unquestionably be of incalculable value to the religious world. It will shed light on a matter of the most vital importance to all. It will teach men and women the right way in marriage. We believe that the work is the forerunner of many of the same type—books which inaugurate a new era in religious literature, inasmuch as it shows the intimate relation between things bodily and things spiritual. In doing this, it also lays especial stress upon the purity and nobility of what "was shapen in God's own image." When publishers are less fearful of such truths as this book contains, doubtless the world will be blessed with the knowledge so much needed, concerning "The Way of God in Marriage."



NOTE OF THANKS

In presenting this work to the public the author desires to express her sincere gratitude to Mrs. Mary M. Coman, of Pasadena, California, for her able assistance in preparing the manuscript for the publishers; also for the helpful suggestions and words of encouragement from numerous friend sof high repute in the cause this book aims to advance. May His blessing attend the message in the interest of a better humanity, is the sincere prayer of

The Author.

CHAPTER I.

An Appeal to the Reader.

"Charity suffereth long and is kind."—*I Cor. xiii:4.*

Perhaps it is needless to state that in the preparation of this volume, the author lays no claim whatever to literary style or ability, as the reader will doubtless learn for himself. My sole object is to give what I firmly and conscientiously believe to be Divine truths, when God's Word is allowed its highest interpretation. This, that I may help, if ever so little, humanity to approach nearer to the Christ-life, by a recognition of "God's Way in Marriage."

It is said that a certain United States Senator, when admonished by the late President McKinley, to be more cautious in his public utterances, lest he put his prospects for the Presidency in jeopardy, answered: "I would rather be able to sway an audience, than to be President of the United States."

The author of this volume would rather be the humble instrument in the hands of God, to flash into the arena of human needs and

sorrows the light of some Divine truth, than to be a Queen, or the President of the United States, if this last were indeed possible. "Every one of us, however lowly, who hears a clear Word of God, and sends it on without a lisp, is a prophet." While I lay no claim to being a "prophet," yet, with the light God has given me, I have endeavored to present in this work the unpolluted Word of God, from Gospel and scientific standpoints. Neither do I lay any special claim to being versed in the sciences. However, I have studied the science of life, the laws of the conservation of vital force, and the procreation of the human race, sufficiently to believe that the greatest tragedy of humanity has been the almost universal violation of God's laws in regard to the bringing into being of a human soul. Believing this, I have aimed to here give some practical, helpful suggestions, with the earnest desire that they may bless humanity and glorify God.

That there will be differences of opinions, as to whether the interpretation of the scriptures, as given in this volume, is correct or otherwise, is to be expected. Also there may be criticisms as to the force or truth of the scientific deductions given. In this connection let me say that when I mention the subject of "vernix caseosa," and state it as being the decomposed sperma-

tozoa, medical authority has been quoted to reinforce the assertion. It will be generally conceded, that the cause of the new-born babe being, as a rule, covered with the cheesy substance known as the vernix caseosa has been shrouded in mystery. In talking with a leading scientist recently, he suggested that vernix caseosa might be the decomposed hair with which babes are covered, up to a certain stage of fœtal development. The objection to that theory would be, that all new-born babes are not covered with the substance. The author would suggest, that the theory that it is the decomposed spermatozoa deposited during the nine months of gestation, in violation of natural laws, might cause many men to protect their unborn child, during the stay in the womb, especially when they realized that other and grave physical evils were due to the same cause. I do not think that any theory as to the nature or cause of vernix caseosa would yield such definite results as this that I offer. Hence and until some more plausible hypothesis materializes, why not accept this of mine?

As to the stand taken in this volume, that men and women who are absolute moral lepers and degenerates, should be placed past the possibilities of reproducing their kind, the author finds herself in most excellent company.

Thousands of thoughtful people, who look beyond the present generation, hold that such laws should be enacted, to safeguard the future generations. It is certainly to be deplored that such drastic measures need be suggested, but largely through ignorance, wrong marital conditions have produced these unfortunates, for ages and centuries, until we are far down the "rapids." So unless some sufficient measures are resorted to, to check the increasing wave of human degeneracy, we are in imminent danger of going over the Niagara of moral death! The work of the church and of scientific education must be reinforced by stern laws. Our vision must reach beyond the individual of the present, and the effects that the surgical operation suggested might have upon him, and instead consider the offspring of such degenerates. What are such children liable, nay *sure* to be? What must they suffer? The remedy suggested for the "cure" of the sexually criminal is in the interest of the many at the expense of the humiliation and suffering of the few.

No one regrets more than myself the necessity of such strenuous recommendations. Had I studied humanity and its needs and sorrows less, I might object as many excellent people do, to a resort to such strong measures. However, I still maintain that until we can secure

an intelligent, and educated parentage, it is our duty to safeguard the child of the future, by placing the *absolute degenerates* past the possibilities of reproducing their kind, and this plan should include women as well as men. Their cases should be passed upon, by an Examining Board of competent, conscientious physicians, as in the case of insane persons. Let us *think* on these things with an eye single to the glory of God, and the betterment of humanity.

If the reader does not agree with the author's version of the Fall of Man, and that Christ was born of a virgin wife, and that continence should be the rule except for the purposes of procreation, it is his privilege to disagree. However, as it is claimed that "the ethics of writing depends as much upon the mentality of the reader, as upon the writer," all I ask is that should there be disagreement of opinion or belief, it may be in the kindliest of spirit. "There is nothing so kingly as kindness, there is nothing so loyal as truth." It is truth that must free humanity from the galling bondage of sensualism and impurity, if it is ever to be set free.

To do this, we must look for the primary causes of sensualism, and though it grieves me beyond expression to be obliged to locate this cause within the bonds of wedlock, I am compelled to do so, always granting that it is largely

the result of ignorance. Surely "ignorance is the curse of God," but the proper knowledge with reference to marriage and procreation, based on the sure foundation, love, are the wings with which we will fly Godward. As "Every succeeding wave throws a higher crest than the preceding one," so every wave of education looking toward the betterment of humanity will be hailed with joy, by all God-fearing, and humanity-loving people.

It is a glorious thing to go to the rescue of wrecked and ruined manhood, but is it not far better to build a light-house of education on the dangerous shoals and sunken reefs of ignorance and error, so that the unskilled voyagers on life's treacherous seas may be warned of the danger of violating the fundamental laws of the conservation of vital force, and the laws governing the procreation of a human soul? Humanity must be taught the sublime privilege and dignity of creating a human soul and conferring life on it. It must be made to remember that "each soul is a Divine opportunity." May the reader of this volume firmly resolve to follow Emerson's advice, and

"Without halting, without rest,
Lifting better up to best;
Planting seeds of knowledge pure,
Through earth to ripen, through heaven to endure."

I would ask the readers to kindly help to

"Sow, through the seeds of better deeds and thought,
Light other lamps, while yet thy light is beaming,
The time is short."

I would earnestly ask, that before the reader passes judgment as to the merit, or demerit of the principles, and subject matter contained in this work, that he may weigh them well, and if after having carried them out to their final analysis, he finds they would bless humanity, then accept them. But, if on the other hand, he finds that they would not prove a blessing to humanity, then reject them. But in this analysis, may the reader "bite" these principles and theories with the "acid" of honest investigation and "test them; assay them in the crucible of scientific research and sublimate them therein; focus them in the white light of logic, reason, and Divine Revelation. If false they will come to naught, if true they will endure." Truly, this is asking but simple justice. The author would say in the language of Lincoln: "Die when I may, I want it said of me, by those who know me best, that I always plucked a thorn, and planted a flower, where I thought a flower would grow." It is with a sincere desire under the grace of God, to bless humanity and little human blossoms, that the author has endeavored in this volume, to pluck

the thorns out of the life of suffering mankind and plant the seed of knowledge that shall produce the flowers of love, peace, joy and a home life; that shall be a type of the Heavenly Home. The author has endeavored to "send out the light," but let us remember that "rejected light may become lightning." Whether I am believed or not, whether my ethics are rejected or accepted; whether I am considered wise or foolish, I have faith to believe, that those who know me best will not question the honesty of my opinions, purposes and motives.

CHAPTER II.

CREATION.

"In the beginning God created the heaven and the earth."—*Gen. i:*1.

"And God said let us make man in our image after our likeness."—*Gen. i:*26.

Poetry gives us one version of Creation, in verse, as follows:

"A fire, mist and a planet, a crystal and a cell;
A jelly-fish, and a saurian, and caves where the cave-men dwell,
Then, a sense of law and beauty, and a face turned from the clod,
Some call it evolution, others call it God."

Creation and evolution are both alike of God, for "a sense of law and beauty" was when man took on the image of God, with all the divine attributes; then, man's "face was turned from the clod," and he was privileged to say, "our Father and our God." But how sadly that image has been marred, God only knows.

"In the beginning God created." It would seem that that statement should be sufficient to establish in the mind of man God as a being that existed "in the beginning," and to satisfy him as to the identity of the Creator. If further

proof is needed to emphasize the above statement, we have in the gospel of St. John, first chapter, a full confirmation of the first chapter of Genesis. "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by Him, and without Him was not anything made that was made."

We may not definitely know as to the time employed in creating this universe, with its almost innumerable worlds and systems. Doubtless, the five stages of creation covered a period of many millions of years, which led gradually up to the crowning stage of all, the creation of man. The first of these stages was "light," giving day, night and the firmament. Next came the formation of the earth and seas, producing vegetation. The locating of the lights in the firmament of the heavens, dividing the day and night, was the third stage. Fourth came the creation of life in the waters upon the face of the earth, and life in the firmament of the heavens. Fifth came life upon the earth, beasts and all creeping things. Thus, the heavens and the earth were finished, and "all the hosts of them."

The sixth stage brings the climax, the crowning glory of God's creation, for which all before had been but preparatory—man. "And God

said, let us make man in our image, after our likeness," and He gave them dominion over all that He had created during the five days or stages of creation. "Male and female created He them. And God blessed them and God said unto them, 'Be fruitful and multiply and replenish the earth, *and subdue it.*'" Bear in mind that this command was given before the fall. The reader should also bear in mind as he proceeds in this discussion, that "God saw everything that He had created, and behold, it was very good." It should also be noticed that in all of God's creations, each and every species "produced after his kind," thus establishing the fundamental law that "like begets like," the law of hereditary transmission.

"And God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

It matters not whether the forming of man was accomplished through long stages of preparation, or whether his creation was the work of an instant, we know that the time came when God breathed into this being of His creation, His own life, thus endowing man with the divine mind.

Modern researches have proved, so it is claimed, that "a vast nation, with highly developed civilization, existed seven or eight thou-

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sand years before Christ, as evidenced by recent discoveries at Nippur." I believe that there is yet much for man to learn in reference to the creation. We are but skirmishing about the edge of the accurate knowledge, and as we further learn how to rightly understand and interpret "the Word," we shall come nearer to the full truth.

All will agree without question, that man differs from the lower orders of life. Recent scientific investigation gives us valuable suggestions regarding his dual minds, which are termed by some as the objective and subjective. In his "Law of Psychic Phenomena" Hudson says, "Man has two minds, each endowed with separate and distinct attributes and powers; each capable under certain conditions of independent action. The objective mind takes cognizance of the objective world through the five physical senses. The subjective mind takes cognizance of its environment by means wholly independent of the physical senses. It perceives by intuitions. It is the seat of emotion, and the storehouse of memory. It performs its highest function when the objective senses are in abeyance."

"It has the power to perform the most wonderful feats; to read the thoughts of others. It appears to be a separate and distinct entity;

the difference being that the objective mind is merely the function of the physical brain, while the subjective is a purely distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body; in other words, it is the soul. One of the most striking points of difference between the two minds," he continues, "is the power of suggestion."

"First, the objective mind, or let us say, man in his normal condition, is not controllable against reason, positive knowledge or the evidence of his senses, by the suggestion of another. Second, that the subjective mind, or man in the hypnotic state is unqualifiedly amenable to the power of suggestion." To some degree, I have become familiar with certain phases of hypnotism and have learned from those well versed in the science that an individual cannot be hypnotized against his will. I have also learned—and this fact I would impress upon every one—that an individual with right habits of life firmly established, cannot be wrought upon by hypnotic power, no matter how great the influence brought to bear upon him may be.

For instance, if a man or woman be a total abstainer from alcoholic drinks and tobacco,

with these principles and habits firmly fixed in the subjective mind, all the powers of the hypnotizer cannot persuade him or her when under hypnotic influence to touch either drink or tobacco. Applying this same principle to strictly personal purity and morals, one is astonished at its broad truth. There is seldom found in rescue work what can be termed an unusually strong character; one whose subjective mind has been thoroughly imbued with principles of personal chastity. The reason for this is plain, because such an one is armed with an innate force and power to resist the approach of the most fascinating and ardent seducer. I studied this subject for years, to ascertain, if possible, the truth relative to this point. After several years' experience I found that the young girls who yield to the solicitations of the seducer, are usually trusting, confiding and affectionate—most admirable traits—but lacking entirely the strength of character resulting from the constantly iterated and reiterated resolve: "I will be chaste, I am chaste and pure, and no power on earth or the nether regions can induce me to swerve from this firm stand."

The trouble is that these and similar resolutions have not been sufficiently implanted in the subjective mind to insure the safety of the

hundreds of thousands of otherwise good girls who sacrifice the priceless gem of chastity. Hence, personal purity cannot be too strenuously and persistently taught to the youth of both sexes.

The phenomena of auto (self) suggestion, should be much better understood by young people than they are. Hudson says, concerning this subject, "The hypnotic subject is not always the passive, unreasoning, irresponsible automaton that ancient and even modern hypnotists have believed him to be, for auto-suggestion comes to his assistance and rescue. This is one of the most important branches of psychological phenomena." One of the leading distinctions between the objective and subjective mind pertains to the function of reason. Many psychologists declare their conviction that the most minute details of acquired knowledge are recorded upon the tablets of the mind, and that they only require favorable conditions to reveal their treasures. The memory of the objective mind, comparatively speaking, is more properly designated, as recollection. Subjective memory is the only memory that is absolute. A deranged mind occurs when the objective mind, from one cause or another, has become dethroned, and the subjective mind, with all its powers in pursuit of a single

idea, becomes monomaniacal, and the person is mad.

Thoughts are brain builders, as well as brain results; repeated mentations determine brain construction, but the body must supply the material. To reduce the strength of any element of mind, all that is necessary is to stop using it. Every voluntary act, whether good or evil, beats its own path a little smoother (so to speak) for another of like character. The fact of soul-building, through repeated suggestion, has just begun to attract the attention of parents, teachers and reformers, and its great truths and possibilities are but on the threshold of practical, helpful understanding.

In the foregoing, we have been dealing with the highest form of God's creation—of man and mind (or soul). Pope truly said, "The proper study of mankind is man." I would add to this, "and his relation to God." It seems to me that the manner and cause of man's fall and separation from God comes naturally in this connection, and yet it is with no small degree of concern that I trespass upon the established beliefs of centuries of ages, with reference to the nature and cause of man's fall.

Possibly adverse views and sharp criticisms may come from theologians versed in Biblical lore far beyond my own knowledge. While

I shall be very sorry to take any stand to call forth any adverse criticism, yet I do not ask the reader to accept my views. In this volume, I do not urge anyone to believe or accept any hypothesis which, in its last analysis, will not bless humanity and honor God.

God is spirit. This spirit of God was the highest gift to man; God's highest self is spirit; God's higher self is mind or soul. God's next higher self is personality. Now, as God "created man in His image," man possesses spirit, soul and personality or body. In the state man occupied before the fall, the spirit was to occupy the throne, so to speak, mind was to draw from the spirit, and the spirit and mind were to control and direct the body. This means the highest life and strength. Reverse this divine order, and we have dis-order, dis-ease, sin and death. Since our first parents changed this order which was God-given, the spirit has been dethroned; the body enthroned; the result being weakness instead of strength, and death rather than life for the race. The lesser of the two powers, the body, came into control, and the curse which came upon humanity (not of God's sending) has been that it succeeded with our first parents, and has cursed the race ever since. The lesser undertook to rule over the greater (body over spirit) and this is absolutely as well

as scientifically impossible without utter disorder and failure following. This is "sin," for it utterly turns God's plans "upside down." The spirit of competition had its origin in Eden, when the conflict for supremacy between soul and body began, each contending for the control of the personality, through which God was to manifest His will. God's plan is not competitive, but co-operative, as His "Golden Rule" declares.

"The spirit lies prone on its face, the body dominates, and we have competition." Let the spirit take control, and we shall have the Golden Rule lived out in the lives of men, in business, in politics, in social life, and most important of all, marital righteousness will prevail. But, man has sinned, vital relations are "upside down" and man is lost. Through Christ, and His redemptive power, man is arrested in his course; turned "right side up," and saved.

The results of man's being turned "wrong side up" are these which are clearly manifest, "adultery, fornication, uncleanness, witchcraft, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like." "And they that do these things shall not inherit the Kingdom of God." Again, "The kingdom

of God is within you." Now, can God, "in whom there is no guile," dwell in such surroundings? It is impossible, "for what fellowship hath light with darkness?" And yet it is "the Father's good pleasure to give us the kingdom."

But there is a bright side to this dark picture of the results of sin, for the fruit of being turned "right side up," is love, joy, peace, long suffering, gentleness, goodness, meekness, temperance; against such there is no law. And they that are Christ's have "crucified the flesh, with the affections (the margin reads, passions) and lusts." If we live in the spirit, let us also "walk in the spirit" as did Paul, who was "able to keep his body under."

This is the solution of the world's redemption, of the world's salvation.

We come now to the nature of the sin through which Adam and Eve fell, and through which the race has continually fallen ever since; "the sin which doth so easily beset us," namely the sin of sexual impurity. While at a Chautauqua gathering in the East some years ago, I attended the Bible class taught by an unusually learned clergyman. In the discussion of the creation and the fall, the question was asked, "Doctor, what was the nature of the sin through which our first parents fell?" There was a little

hesitancy on the part of the good doctor, in which, I was sure, I saw the struggle going on in his soul to voice that which I somehow felt was his honest conviction. But, finally the same, time-honored answer, wholly unsatisfactory, was given, "It was disobedience." Although I was not the one who had asked the question, I felt a deeply-seated conviction that he really desired to give the answer which he believed to be the correct one, but dreaded to disturb and face what he believed to be the settled opinion of "all Christendom." I fear he "quenched the Spirit" in giving the answer he knew would not create any controversy.

At the close of the meeting, I asked him for an interview, which was readily granted, the result of which can never be forgotten. My own views upon the subject I gave him, as, the Lord helping me, I shall give to the readers of this book, and found that they coincided exactly with his own. These views were relative to the nature of the fall, and the fundamental law of the conservation of vital force, except for procreation. And the good man lived out these God-given laws in his own home life. Said he, "Sister Teats, I want you to give an address here for the men, on these Chautauqua grounds. If you will agree to do it, I will go right now and see the bishop, to plan such a meeting."

I consented, and the proposition was straightway laid before the bishop, who was in my estimation almost an ideal man. But he replied, "It is an important subject, a very important one, but our program is very full." How many times that little word of three letters, "but," has blocked the way of the free course of God's truths destined to bless humanity!

So the clergyman returned with disappointment stamped upon his face, saying, "Well, sister, I have had to take a dose of my own medicine. I was too cowardly to give what I honestly believed to be the true answer to the question in the class, as to the nature of the Edenic sin, and now, what I so much desired to bring about, is thwarted by the lack of courage of another." And so God's cause languishes for lack of courage to take Him at His word, with the result that one of the most important questions in the Word of God, has been long and constantly deferred in the answering. That question is, "What is truth?"

I ask no one to adopt these views of the Edenic sin, but I do urge that in justice to the cause, as well as myself, that each reader ponder thoughtfully the hypothesis presented in this connection. Do not pass it lightly by, nor yet draw conclusions too hastily, but carefully and prayerfully consider the argument.

Lord Bacon, in his "Essay on Books" said, "Read, not to contradict, nor to take for granted, nor yet to find talk or discussion, but to weigh and consider." After the reader has weighed and considered the theories presented as to the nature of the fall and carried the propositions to their last analyses, then, if after so doing he finds they will not prove a blessing to humanity, and thereby be a means of glorifying God, reject them. But if, on the other hand, he shall find after thoughtful contemplation, that the hypothesis shall prove a blessing, and God shall be glorified by it, then accept the theory. I feel the reader will consider this a fair proposition. In this consideration may I ask that this question be propounded, "Would not this interpretation of the Edenic sin have resulted in a higher standard of Christian living, on both sides of the marriage altar?"

Many years before I gave my heart to God, (and that is nearly forty years ago,) I had thought much upon the question of "the fall" and the "apple." I could not get any satisfactory answer which would seem to appeal to rational beings. I had always been told it was "disobedience," shown particularly in the taking of forbidden fruit. I have never, then or now, believed that God ever settled the eternal destiny of the human race upon so insignificant a

test of obedience as the eating of an apple, or any kind of ordinary fruit. As the years passed on, and I had wider opportunities of studying humanity, it was borne in upon my soul that the sin through which the race fell (and for that matter, is still falling) was a sexual sin; the perversion of the power and the object of parentage. I had never voiced this belief until some years ago, I heard the late and revered Bishop Ninde make the statement that "man was the tree of life, and the tree of knowledge of good and evil." I immediately wrote that statement and its authorship in my Bible. He did not dwell upon the subject, but simply made the statement in passing, while commenting upon another topic. But I rejoiced at this confirmation of my theory, for I had believed for a number of years that man was the tree of life, and the tree of knowledge of good and evil. Since that time I have voiced my convictions, quoting Bishop Ninde, whom I deem an eminent authority on the subject.

When I took up the study of the science of life and life manifestations, my beliefs were greatly strengthened. Of course, there are so many other things to be considered in connection with the creation and fall of man, that from the conception of the finite mind, all is more or less of a mystery. But as all theology

is composed of a variety of theories, having the honest and earnest aim to arrive at conclusions most approximate to the truth, perhaps the beliefs here presented may not prove to be altogether valueless.

I like to contemplate our Heavenly Father talking in a very familiar and fatherly way to His first children; very much as a true, loving father would talk to his children to-day, when his heart was filled with a loving solicitude for them. I can imagine Him saying to Adam and Eve, "my beloved, as you see, I have prepared a veritable Eden for you to live in. The sun shines, the moon and stars give their light for you, the fish, fowl and beasts, the vegetables, flowers and fruits are for your benefit. You can partake freely of all that I have created, of every tree of the garden mayest thou freely partake, but of the tree of knowledge of good and evil, thou shalt not eat of it. For in the day thou eatest thereof, thou shalt surely die" (The marginal reading has it, "Dying, thou shalt surely die.")

Is it not reasonable to suppose this had reference to the wasting of the life force? Man, the tree of life squandering that life force, must of necessity produce death to some degree. Dying, thou, man, must surely die. Just in proportion as God's elixir of life is squandered

and goes out for naught, so in that proportion does man, and through man the race, die. As in Adam all have died, so in Christ should all be made alive. I am not insisting that this is absolutely correct, but I am saying that if this interpretation of the cause of the fall had been given for two thousand years previous to the Flood, that Flood might possibly not have occurred, for it is generally understood that the utter abandonment of sexual purity was the direct cause of God's destroying the people at that time. He doubtless saw that there was no hope for the world under those wretched conditions, which, if continued, would have destroyed the race. As to whether the Flood was universal, as some divines seem to doubt, does not signify here, but it is generally conceded that impurity caused the Deluge.

Let us go back two thousand years and ask the same question. If the hypothesis of squandering life forces had, at the beginning of the Christian era, been understood to have been the sin of our first parents, and that Christ came to redeem us from the curse of violated (sexual) law, and that the followers of Christ were expected to recognize that law, would it not have made a vast difference in the mental and physical calibre of Christians? But towering far above the mental and physical would have

been the spiritual power of the Church of Christ. I am perfectly sincere in taking this stand, that it was the perversion of the sex nature that God saw would bring disaster to the race. This is scientifically true, and possibly the "adversary" understood this fact also, and accordingly struck the death blow, or blow of death at the very foundation of life.

As to the manner and method of Satan's approach, which resulted in the violation of sexual law, the author does not presume to know, but we do know the various methods, subtle and deceitful, of impurity. Nor do I presume to know whether the serpent on that occasion resembled in the least the literal serpent, repulsive and hated, of our own time. There is no small degree of consideration given by theologians and scientists to the subject of a prehistoric people, and some believe that the fall was caused by beings in human form, but not yet created in God's image, possessing the powers of mind and soul. As to this theory, I do not dare to say, for the simple reason that I do not know, and have not been able to discover any authority which does know. But one thing I do know; it is all in my Father's hands, and that satisfies me.

The manner in which Adam and Eve adjusted their first clothing is one of the strongest possi-

ble proofs of the nature of their sin. They were also ashamed, and from that time to the present moment, "shame" has hovered about this sacred subject of sex. As to what God's plan might have been for the race had not Adam and Eve sinned, and whether He knew before He created them that they were to disobey Him, these are questions quite beyond the power of man to answer. I repeat that I am perfectly satisfied to leave all such questions with my God, until such time as He shall see fit to reveal His plans to humanity, for their good and His own glory.

It seems to be a self-evident fact that there could be no glory of the highest order without victory. And there can be no victory without contending forces. It would seem that if God knew, in advance of His creation of man, that disobedience, sin and death would result, we must change, somewhat, our present day theology. In fact, theology is constantly undergoing more or less of a change, and doubtless in the main, for the better. This is God's plan. We must "work out our own salvation with fear and trembling."

In God's conversation with His children after the fall, we hear Him give to Adam, Eve and the serpent, the results they might expect from their disobedience, the full truth of which all

can testify. I do not think His statement to them was meant to be a "curse," as most people think, but I believe it was a statement of what He knew to be facts, and what to them was a prophecy. The most disastrous phase of the "fact" and "prophecy" has been the subjection of wifehood and motherhood, for herein lies the power to perpetuate the "curse" which Adam and Eve (not God) brought upon the human race. Ever since that disobedience, humanity has been "shapen in sin," as the result of the sinful and unholy thought-life, which has its influence upon the reproductive life-principle.

In this fact, we gain some faint idea of the power of thought, which subject will be developed later on.

Like the loving father to erring children, is God, the Heavenly Father, to sinful humanity. He did the best He could under the circumstances with His disobedient children, and has continued the same loving forbearance to the present.

CHAPTER III.

Old Testament Morals.

"Create in me a clean heart, O God, and renew a right spirit within me."—*Psalm li:* 10.

"Be fruitful and multiply and replenish the earth and subdue it." This is a command of God as much as the ten commandments given from Mount Sinai, and God expects this command to be fulfilled as surely as any other. In order to enforce a large number of the commandments it has been necessary to build prisons and jails, keep officials galore, establish churches and scores of other good institutions admonishing men to keep the commandments. All this is well and good, and greatly needed, more's the pity. But whoever heard of an effort being made on the part of any, to enforce or admonish man to keep the commandment to "multiply and replenish the earth." Nor is there any disagreement as to this command, although few others of the commandments but what are, or have been at some time questioned, with more or less discord and controversy. But all "with one accord," the round world over are agreed as to the keeping of this one. This

willingness is susceptible of two interpretations; first, because the strongest characteristic of a normal man and woman is that of parentage; second, because of the deep-seated spirit of selfishness in abnormal man and the subjection of woman.

The great and rapidly increasing army of idiots, insane, imbeciles, blind, deaf-mutes, epileptics, paralytics, the murderers, thieves, drunkards and moral perverts are very poor material with which to "subdue the world," and usher in the glad day when "all shall know the Lord, whom to know aright is life everlasting."

There are hundreds and thousands of men and women to-day to whom in the interests of future generations, some rigid law should say, "Write this one childless." Men and women whose habits of life are such as to curse their offspring, should be prohibited from marrying. If their children are sure to be cursed into existence, helpless, diseased, suffering, born only to become a burden on society, suffering all their days a living death, then such ought never to have had an existence. A minister at one of my lectures where questions were asked, said, "Sister Teats, what remedy would you suggest to absolutely prevent men and women from becoming parents whose immorality, disease,

and degradation would be bound to curse their children and society?" I replied, "They could be refused a marriage license. That is good as far as it goes. But that does not go far enough. To 'absolutely' safeguard the children and society, the only thing to be done is to pass laws which will apply the science of surgery, and place such unfortunates past the possibility of reproduction." I saw the good minister was overmuch pleased at my answer, for he spoke very earnestly, giving his endorsement in no uncertain sound. I did not quite relish the spirit with which the good brother spoke, so I continued, "But, brother, we should get down in the very dust of humiliation, before God for very shame, to think that such drastic measures should be suggested, much less be recommended, after the preaching of a gospel of purity for two thousand years. There has been a lack somewhere, and I am not quite sure but if we Christians had been true and fearless to teach and preach the fuller gospel of marital purity and continence, such severe measures would not now need to be thought of. Many of these unfortunates were repeatedly mortgaged to a life of impurity before they ever saw the light of day. So, brother, let us be charitable and as humane as possible with the results of our own doings, and what is more

important, let every Christian who would be true to God and humanity lend a hand in trying to change the conditions which produce these unfortunate sex maniacs." I gave the rebuke in the kindliest possible spirit, and the good man took it in the same spirit, saying, "Doubtless we have not done our whole duty in this regard, and many of these victims of sensuality are to be pitied, rather than wholly condemned."

Still the fact remains, that we have to face a deplorable and constant increase of impurity, and though the condition does require drastic measures, we are in duty bound to safeguard the child and society. I have been reliably informed that one of the largest and most progressive eastern states has had a bill before the legislature for a number of years, calling for a law to punish severely any man who is convicted of rape for the third time, with the suggested remedy of surgery in the case of sex maniacs. Such a law, relative to marital continence, would be needless with a parentage educated in the matter.

To say that the seething mass of humanity which constitutes the above list of defectives is the result of some special, mysterious Providence, is to insult God, and endeavor to lay at His door the deplorable results of our own misdeeds. God has provided laws which govern

the reproduction of the human race, as surely as the laws from His hand, which govern the rotation of day and night, the round of the four seasons, the reproduction of vegetation and the lower orders of life. In this day of general intelligence and wide-spread Christianity, to be ignorant of these laws is, I feel, criminal in the sight of God. God's command to "be fruitful and multiply" was given three times, and each time to those in a state of purity. To Adam and Eve —in substance to Noah, who was "perfect and upright" and "found grace in the eyes of the Lord,"—and also to Jacob.

The curse of sensuality is no respecter of persons. From Adam down to the present, all have sinned by violating God's law of sex and "come short of the glory of God." This is universally true of sexual sin as of no other, and no other sin has so blinded the eyes, even of godly men and women, as does this dominant sin. David was "a man after God's own heart," and yet, what a sad and deplorable record he left as to this special sin of unchastity. We have but to read the eleventh chapter of Second Samuel to learn of his downfall,—the twelfth chapter teaching us how sternly God condemns impurity.

How many "ewe lambs" are the modern Davids slaughtering? And to how many

modern Davids could God, by turning on them His searchlight to-day, say, "Thou art the man"? Had it not been for the characteristic of sensualism which had been handed down through the long line of hereditary taint, and so helping to make David a victim of lust, Bathsheba would have been no temptation to him. She would not have been disgraced; Uriah, her husband, would not have been killed, and David would never have uttered that heart-breaking prayer in the Fifty-first Psalm for God's forgiveness for this special sin of impurity. If David's parents had had the privilege which all Christians have to-day, of understanding the laws of procreation and prenatal influence, and had lived up to that knowledge, it is doubtful if David would have succumbed to the temptation.

David was a man earnestly desiring to honor God. He regretted with all his heart the terrible sin, which he said was "ever before him." "Behold, I was shapen in iniquity and in sin did my mother conceive me." Doubtless David meant just what he said, although some Biblical commentators give this passage a very broad and vague interpretation, saying that David meant he was "born into a world of sin."

We have no record of Samuel saying of himself that he "was shapen in iniquity." He was born into the same sort of a world as David,

but Samuel was a child of the heart's desire, instead of a product of selfish gratification.

David was a devout man for his time, and endeavored to please God, and he doubtless understood, to some extent, God's laws governing life, reproduction and prenatal influence. He undoubtedly felt that his conception was the result of selfishness, and "selfishness is sin." It is possible that he felt that during his prenatal life, his parents had violated God's laws of continence, resulting in his life, even in the embryonic state, being mortgaged repeatedly to a life-struggle against sensual desires. So, Bathsheba was an over-powering temptation to him, and his fall from grace and God's favor followed, with his heart's cry to God for forgiveness. I fancy I can detect just a little complaining note, possibly of resentment, in his charge against his parents, "Behold I was shapen in iniquity and in sin (sensuality and lust) did my mother conceive me."

But he repented and God forgave him. God ever forgives the truly repentant soul. The crying need of the day is the universal praying of that petition of David's, "Create in me a clean heart, O God, and renew a right spirit within me." The answer to this prayer would crucify sensualism, and give every child in Christian homes a clean birthright, thus reduc-

ing the largely increasing number of "bleating sheep and lambs." The full and complete answer to this prayer would usher in the glad day of the world's redemption.

Solomon's downfall dates from the time that he began to go after strange gods. No idol ever worshiped by this, or any other man, has brought so much of disaster and final retribution as that of the going after the god of sensuality. And no idol should be more of a "strange idol" to the true man of God than the idol of sensual pleasure. It is not at all surprising that Solomon's "six hundred wives and princesses and three hundred concubines," should turn away his heart from God. In modern times, even one woman can, and frequently does, turn away the hearts of many men from serving the true God, even occasionally affecting the ministry itself. Only in a larger degree is the same to be said of one man leading many women astray to worship this "strange god." Alas, in such cases, the god of lust is no longer a stranger.

In the Decalogue, contained in the twentieth chapter of Exodus, we find strong words from God himself as to worshiping other gods, "Thou shalt have no other gods before me." I assert that there is no god or idol so destructive as the idol of sensual sin. "For I, the Lord thy God,

am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Solomon's ancestry, as far back as his great grandfather, Obed, the son of Ruth and Boaz, was of a superior sort, and it was from his grandfather, Jesse, that our Lord and Saviour descended. But, "the sins of the fathers children must reap," but particularly David made the fatal mistake of going after strange gods, and the curse which preceded Solomon's conception and birth, had then, as now, the result of "blocking the King's highway to holiness."

David bequeathed a legacy of sin and shame to his children which caused the brother to seduce the sister, and her ruin to be avenged by a brother staining his hands with that brother's blood. The weakness of Solomon attests the ruin that David, the King of Israel, wrought in his family, by entailing on them the evil results of his own bad habits of life. Solomon's degenerate son, Rehoboam, inherited the perverted appetites of both his father and his grandfather to such a degree that the wisdom and godliness of both were in him extinguished; whereas these better qualities ought to have come to him in increased measure, and

have made him superior to both as a wise man and a prudent ruler.

But there is a very bright side to this statement of God, that the "sins of the fathers shall be visited upon the children unto the third and fourth generation," and that is that He "shows mercy unto thousands of generations that love Him and keep His commandments." Surely the love and obedience handed down through thousands of generations ought to be able to counteract the three or four generations of those who hate God. Let us "think on these things" and ask ourselves the question, "If those who love God had not violated God's primal sexual law, might we not now be justified in saying that the world would long ago have been 'taken for God'?"

If the circumcision of Abraham, which was doubtless an outward sign of an inward consecration of the sacred powers of fatherhood to God for His glory, had been brought down to the present, including heart circumcision under grace, I affirm without fear of successful contradiction, that all the powers of earth and his satanic majesty could not stop the onward march of the church of Christ.

"For circumcision verily profiteth if thou keep the law." What other law can be here meant but the law of continence? Circum-

cision has not been thought to refer to the law against murder, theft, or false witness, and it seems to me very reasonable to conclude the above text and the four verses following (Romans 2: last five verses) has reference to sexual law, and in this connection gives the highest interpretation of the law of continence. "But if thou be a breaker of the law (of continence) thy circumcision is made uncircumcision. Therefore if the uncircumcised keep the righteousness of the law (of continence) shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision, dost transgress the law (of continence)?

"But he is a Jew (or child of God or Christian), which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God." Considering the uncircumcised as the unsaved, if they keep the law of continence, using their powers of creation only for procreation, have they not a right to "judge" the circumcised in heart (or Christian) who fail to keep this law?

Referring again to the minister who asked the question relative to placing the extreme degenerates past the possibility of reproduction

I would say that this good brother called upon me the following day after the first conversation, and spent three hours in the consideration of this holy theme. During the conversation he said, "Sister Teats, if we would be honest with ourselves and with God, we must admit the righteousness of marital continence. If I was free from pressing work, and did not have my family to care and provide for, I would roll up my sleeves and put my whole soul into this great reform of marital purity, for it is the need of the hour." I could name scores of noble men of God, who have in the past few years, taken the same stand.

In the same blessed Decalogue, already quoted, we find the commandment, "Thou shalt not commit adultery." In any other connection how would we define adultery? Adultery means to adulterate; to mix the impure with the pure; to introduce error into truth; to weaken good with evil. Granting that the misuse of the reproductive organs was the primary cause of the downfall of the race, by introducing that which was evil (sensuality and lust) with that which was good (love and purity), is it not a safe and rational hypothesis to assume that adultery began and had its origin in Eden, with our first parents? I realize full well that this will seem severe, at

first, for Adam and Eve were husband and wife, and doubtless the theory will be resented by some. Many have, however, accepted it. G. Campbell Morgan asserts that "Animalism has been for ages the curse of the marriage relation." The curse doubtless began with our first parents, and had it not been for the spark of God within us, our Divine heredity, the race must have long since become extinct. It would seem, therefore, that the curse of adultery must, for the good of the race, the millions yet unborn, and the glory of God, receive a broader interpretation than that of the so-called violation of the marriage vow, namely, for any husband or wife to carnally know any other woman or man. It seems to me that the real meaning of adultery is the mixing of "animalism," as Campbell Morgan calls it, with what should be the foundation of all marriage, love. Would to God that the Christians of to-day, with our otherwise magnificent manhood and womanhood, would give earnest thought and prayerful consideration, from an unbiased standpoint, to these important matters. Willing to sacrifice and crucify all selfishness, ready to weigh these truths in the balance of justice and love, leaving self with all its imperfections out of the question. Could this be done, I am very sure the decision would be in favor of

marital continence and righteousness. The high standard of continence taken in these essays, save where there is between husband and wife the mutual desire for offspring, is upheld by justice to all concerned, husband, wife and child. Reason, love, the higher interpretation of the scriptures, the science of life, and God's laws, as far as I am able to discover, are all opposers of marital incontinence. So far as I am able to find, the opposition to continence, save for procreation only, has but one argument to put forward, and that is appetite, selfishness, resulting always in the impoverishment of the entire manhood, subjecting wifehood to numberless resultant maladies, and robbing posterity of its right to be well-born.

Surely if the proposition could be tried in any court of justice, and the decision was given in accordance with the weight of testimony, it would be bound to be in favor of love, justice, reason, science and God. When this just decision is rendered, as it surely must be if we are ever to take the world for Christ, we Christians especially, must cease presenting as offerings to God, the millions of defectives constantly being ushered into the world, the result of the violation of God's laws governing procreation.

Read and study the second and third chapters of Malachi, especially the second, concern-

ing offerings to God, and then apply those principles to the offering of the greater part of child-life, all unwelcomed into this world, with scores of mortgages to a life of unchastity, results of "accidents" rather than of intelligent consideration, with no thought of the many rights of the child being violated, but only the passing gratification of selfish desires. O, beloved, this way is certainly all wrong; it cannot be God's way, nor His will for the children of men.

Intelligent regulations were provided by the ancient laws for the Hebrews (Leviticus 9:10) in relation to intercourse between God and His people, regarding physical and moral perfection required in those who approached the Deity. Should not we likewise, be in as perfect a condition as possible, when we approach the sanctuary, for the creation of a soul, made in the image of God?

Through the mouth of Malachi, God says, "And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy Governor; will he be pleased with thee, or accept thy person, saith the Lord of Hosts?" "And in every place incense shall be offered unto my name, and a pure offering." Suppose you had gathered together all the lame, halt, deaf, blind, mutes, imbecile, idiots, drunkards and moral

perverts, and when the call came from President Lincoln for recruits for the Civil War, you had offered them to him, think you that he would have been pleased with the offering? Nay, verily, he would have deemed it an insult, and yet, it is just this sort of children we are bringing into the world and offering to God, calling them God-given children.

A president demands for his armies, men of high value, perfect in physique, with not so much as an extra palpitation of the heart, or the slightest defect of vision or hearing. And yet, God's own children are constantly bringing into the world the mentally, physically and spiritually defective, and offering these to Him. Beloved, "these things ought not so to be." "And ye brought that which was torn and the lame, and the sick, thus brought ye an offering."

I once spent a day on Blackwell's Island, where the thousands of New York's sick, lame, halt, blind and torn by diseased parentage were being cared for by the state and my heart ached. I cried out in my soul, "How long, O Lord, how long are the good Christians, especially those standing in the sacred desk, and on the walls of Zion, to whom the world has a right to look for counsel and instruction on this vital question, to continue this deathly silence?"

Among hundreds of good ministers in the church of Christ, I have never found but two who did not admit, after the whole matter had been placed before them, that scripturally and scientifically this is the most vital subject before the church to-day. But, they invariably add, "We don't know how to get it before the people."

On one occasion, after having given an address upon the subject before a ministerial association, the chairman arose, and said, "Sister Teats, I think every minister present believes every word you have said (I had stood firmly for marital continence), but in God's name what can we ministers do?" He was greatly exercised with the importance and magnitude of the question, as it was borne in upon his mind. I replied, "My brother, I will also ask a question in your own language, with a slight variation. In God's name, what can not you ministers do? You have the word of God at your tongue's end, you have the entire confidence of your people and the free entry to their homes, as perhaps no other class of individuals have under any conditions. I can tell you what I would do if I was pastor of a church. I would at once secure the best books upon heredity, the science of life, and prenatal influence. Then I would read the most chaste

up-to-date writers upon the subject, thus becoming acquainted with the vocabulary which belongs with the subject, and I would say to myself and my God, 'Now this one thing I am bound to do. God helping me, I am going to fit myself to give my people the truth on this vital question.' At the same time while you are fitting yourself, secure the most consecrated, intelligent and tactful woman of your church, and have her fit herself for the work among the women of your congregation. Each one of you two give persistent and prayerful study to this theme for six months. Then you give at least one address each month to the men of your congregation, while your co-laborer gives a similar talk to the women of the church. In a year's time you will have given many vital, helpful truths on parentage, heredity, prenatal influence, and child culture, in a way you would have thought impossible.

"And the best part of it all is, your congregation will hang on your every word, and drink in of the blessed truths, which are surely destined to set them free, for only the truth on this holy subject can ever free humanity from the sin of violated procreative laws. And the young people, who will very soon be establishing their own homes, will thank God for your wise and helpful counsel, long years after you have gone

to your reward. Brothers, do you not think it well worth while your most earnest efforts? Some may object; that must be expected on so vital a question; but the large majority will stand by you and so will God."

They thanked me for the suggestions, and said the work must be done. Of course it must be expected that opposition to some extent, will have to be met. It is truly said, "This is the greatest reform the world has ever seen." We must expect to be misunderstood and so misrepresented, and sometimes even "wounded in the house of our friends," but what of that? Whoever stands with the minority in this greatest reform will be found in most excellent company, with God, justice, reason, science and love. "And if all of these be for us," surely we "need not fear what man can do unto us."

But we must be patient and not expect too much, nor too positive results too soon. Often after the seed-sowing of great truths, we must then "stand still and see the glory of God." And what a glorious day it will be when this "King Agag" of sensualism shall be slain, according to the commandment of the Lord, by the faithful ministry, who, unlike Saul, will "some sweet day," bye and bye, be true to God in proclaiming the whole truth of right generation as well as regeneration. Until this be done, we

will continue to hear "the bleating of the little lambs," we will hear the groans of desolated homes, the wails of despair from broken-hearted wives, because of the infidelity of the once-loved husband who promised at the marriage altar to love, cherish and protect until death (not licentiousness) did them part. It is the sin of sensuality, which gets the "heart past feeling" more than any other sins or all sins combined.

Let ministers, physicians, teachers and parents begin (or rather join the crusade already begun) this educational reform on this most vital question of marital righteousness, and the right of the child to be well-born. Had it not been for our divine heredity, and a long-suffering Father, the race must have long since become extinct from sexual corruption. The answering of David's prayer, "Create in me a clean heart," in this day and generation, will settle the question of marital righteousness and marital righteousness is destined to abolish the social evil, and give to the world a people that will be true to God, and to their fellowmen.

CHAPTER IV.

Christian Ethics.

"I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service."—*Rom. xii:* 1.

Rothe says, "Christian Ethics, in the proper sense of the word, is history, statistics, and politics of the kingdom of God. Christian Ethics has been a progressive, and is still an unfinished science." The immortal philosopher Aristotle and his disciple, Theophrastus, long ago said, "Ethics, morals, custom, habit and moral duty are based, not on changing customs, but on unchanging law. The science of Ethics is divided as follows: First, the duty of a good man; second, the duty of a good father, and third, the duty of a good citizen and magistrate." But the highest expression of Christian Ethics is the Divine will expressed in Divine revelation.

It is claimed that the most simple and comprehensive definition of Christian Ethics was that given by Ignatius, one of the early Christian fathers in the second century, as follows: "It is the science of living according to Christianity."

"It constitutes also Social Science." An early Christian said to a pagan, "We do not speak great things, we live them."

Webster and others give these definitions, "Ethical system, ethical or moral philosophy—the ethical meaning of miracles and of Christ's moral teaching." "The science of human duty, the body of rules of duty drawn from this science." "Christian Ethics is to present the Christian life in its ideal state."

All efforts for humanity's good have the ebb and flow experiences. Now it is glowing success, and now seeming defeat. At one stage, rapid progress, then a period of seeming retrogression. At times, it would even seem that the church, itself, is losing ground. But this is a serious mistake; the mistake being that we are apt to judge from a numerical and financial standpoint, rather than that of the spirtiual. Let us ask "What would have been the condition of humanity and civilization to-day without Christianity?" and the answer will show us what the church has done for progress. While we must admit that progress has not been what it might have been had a more complete gospel been given, yet the Christian religion is the best religion the world has ever seen. What God may have in store for us, further on, none may even conjecture.

Of the numerical strength of the Christian church, Malte Brun reckons that in 1810 the total Christian population of the world was 220,000,000. The Gatha Kafkalendar, edited by Von Jurascher, in 1902, reckons that there were 535,000,000 Christians out of a total world population of 1,544,510,000, making about 34 per cent. as the adherents of Christianity. Josiah Strong in his "Social Progress," gives the total number of Christians in the world in 1903, as 567,000,000. Thus we see that notwithstanding all the mistakes, defects, dogmas, internal as well as external difficulties, the church of Jesus Christ has never lost its hold on humanity since the cruel nails pierced the sacred hands of the only begotten son of God, and yet—

> "Of all sad words of tongue or pen,
> The saddest are these, it might have been."

What might have been? The grand old man, Gladstone, said, "Improved social ethics means an enlarged view of justice." I desire to paraphrase this true statement by saying that improved Christian marital ethics will insure an enlarged view of justice—justice to humanity in restoring its birthright of being well-born, for only well-born and well-cultured children will be able to maintain justice in social ethics.

Hence, the demand for a broader, firmer, more God-like stand, for Christian marital ethics.

All fair-minded persons, desirous of getting at the truth of any hypothesis or theory, will be more than willing, they will be anxious, that every test be made looking to that end. No one is qualified to render a just and impartial decision relative to any theory, unless he has caused that theory to undergo the severest possible test, so with this hypothesis of marital continence, *test it*, first by the building up of the individual, by the conservation of vital forces and the reproductive life principle, second by the propagation of the species. Try these two theories with the acid of honest criticism, and *test* them; assay them in the crucible of scientific investigation and sublimate them therein. Focus them in the white light of logic and reason. If they are false, they will vanish; if true, they will endure. (The author would add to "logic and reason," that of Divine revelation.)

As we have tried marital incontinence for six thousand years, and thereby caused the downfall of nations, kingdoms and rulers; increased to an alarming degree the unfortunates of every class and description—all this under the rule of incontinence, it would seem that years of continence would be the only *true test*. Confining the test to the church of Christ, suppose

it be just for one hundred years (as compared to the six thousand years) every Christian man will take the stand for maintaining continence in the home sanctuary, excepting when offspring is mutually desired, and if the theory of this *test* is false, it will vanish; if true, it will endure. Just as true as God is a God of justice and love, and just as true as His laws are righteous, just so surely will the *testing* of marital continence endure. Praise the Lord, this "truth" is being *tested* in the lives of thousands of noble-souled men to-day, the truth of absolute continence, except for offspring. And do not think, for a moment, that there is no offspring in these ideal homes, for there is, and of a superior quality; children who will live. I speak from my own personal observation.

In a California city, where I gave a course of lectures, at the close of one, a wealthy business man of the city came to me with his wife, and said, "Sister Teats, we want you to come out and take dinner with us, for we have something we would like to show you." I went with them to their beautiful home, and soon four boys came in from school; all four frail and delicate, although well disciplined and well cared for. The father came to the dinner table leading by the hand, a fifth child, a three-year-old boy. Seldom have I seen such a perfect

specimen of a child. Brightness itself, a rippling smile of sunshine and good cheer constantly dancing over his face, and a head that a Franklin or a Webster might have envied. A dimpled, rosy-cheeked beautiful boy, conceived in love, with the hearts' desire on the part of both parents to glorify God in presenting Him with a clean, wholesome, intelligent child, which would prove a power in helping to "subdue the world." I had a long talk with that father and mother after dinner. If we could have more such after-dinner talks instead of the usual after-dinner trifles, gossip and smoke, humanity would be immeasurably the gainer.

It makes one feel that the Kingdom of God has indeed come among men when a husband and wife can converse with a third party so freely and chastely upon this vital question of marital continence, with no sense of shame or indelicacy as they speak of the conditions which surround the inception of a new life and of the mutual helpfulness during the holy months of gestation and lactation. Why could they do this with such perfect ease? Because they were conscious of their own personal integrity, and in tune and harmony with their Heavenly Father's laws governing that most important of all transactions, the conferring of life, that another soul might be. It was such conscious-

ness that removed all prurient thoughts from their minds. This is as it should be, for no holier subject, when it is rightly considered, can claim the attention of man, aye, of God and angels, than the subject of conferring life upon a soul that must test the realities of life and of death, of the judgment and eternity.

If our first parents had maintained that position, and their children had been begotten under such hallowed conditions, their first child would probably not have been a murderer, and no sense of shame would have been associated with sex, parentage or child-birth. O, that the Holy Ghost would burn this truth into every heart that loves God, and names the name of Jesus in loving adoration. God is so patient with us in our wrong-doing. "For He knoweth our frame, He remembereth that we are but dust;" and "like as a father pitieth his children so the Lord pitieth them that fear Him." And "according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by this ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust."

The parents of the well-born child mentioned

above could well say, and I quote it reverently, "This is my beloved son in whom I am well pleased." All parents could and would be pleased with children coming into the home under such hallowed conditions. Conceived not in lust and selfishness but in love and generosity, willing to give of their own life that another soul might be. Such children are not far from the kingdom, at birth.

In the birth of our Saviour, we have the positive statement of marital continence during the nine months of gestation. "Then Joseph being raised from sleep did as the angels of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son; and he called his name Jesus." This is proof positive of marital continence during gestation.

In the narrative of the conception of the Saviour by the Holy Ghost, we have equally strong testimony that Mary though a "wife" was also a "virgin." Matt. 1:23, "Behold a virgin shall be with child." This was before they "had come together" that she was "found with child of the Holy Spirit." "Then Joseph, her husband," not her betrothed or intended, but her husband, etc. Also, "the angel of the Lord appeared unto him (Joseph) in a dream, saying, Joseph, thou son of David, fear not to

take unto thee Mary, thy *wife;* for that which is conceived in her is of the Holy Ghost." As I have never been able to make myself believe that God ever settled the eternal destiny of the human race on so insignificant a test of obedience as that of eating an apple, neither have I been able to make myself believe (as has been taught and insisted upon by many) that an all-wise Father ever established the precedent of having children, especially "His only begotten," born out of wedlock; therefore, though many may differ with me, I am conscientiously compelled to believe that in the record of Joseph and Mary we have the Divine plan of God for every Christian family on the round globe—that is, marital continence, save for the procreation of offspring.

We have reason also to believe this from the statement of some of the early Christian fathers, who came into very close touch with the teaching of Christ and the apostles. While possibly these same "fathers" possessed many defects, and the manner of presenting their views may be open to criticism by the learned of to-day, as well as some phases possibly of their belief, yet it is very evident that they were in possession of a God-ordained, basic truth governing the procreation of the human race.

"The Nicene and post-Nicene fathers, such as Chrysostom, the Gregories, and Augustine con-

sidered sexual purity fundamental in the doctrines of the church, and the most spiritual always placed practice above precept." These early Christian fathers, who imbibed the doctrine of the New Testament, taught that children and not selfish pleasure was the object of marriage. They doubtless had their minds centered on the Christ-like patterns of Joseph and Mary. Not that children were to be conceived as was our Saviour, by the direct visitation of the Holy Ghost, but that Christians in the conferring of life through the God-ordained channels should have their spirits dominated by the Holy Ghost, the supreme desire of their hearts being to glorify God in the procreative act.

The following is said to be contained in the Apostolic constitution, "And fornication (incontinence) is the destruction of one's own flesh, not being made use of for the procreation of children; but entirely for the sake of pleasure, which is a mark of incontinency and not of virtue. The conjunction of the sexes is agreeable to God when for the sake of *procreation alone.*" Surely this is sufficiently plain, that the wayfaring man, though exceedingly foolish, need not err in his interpretation thereof. At all events, it is but fair to *test* the proposition.

The statement in the foregoing paragraph,

that "incontinence is the destruction of one's own flesh," is a purely scientific statement concerning the beneficial results of the conservation of vital force. Possibly some may desire to know upon what ground I make and maintain the statement oft repeated in this volume, that marital continence must be observed, if we are to succeed in bettering humanity. To such inquiry I would answer that while I am no medical authority, and do not claim to be a scientist, yet I have carefully read some of the best up-to-date works on the science of life. I have also had valuable correspondence, and personal interviews with some of the leading scientists. Among the latter, it was my privilege not long since to have a personal interview with Luther Burbank. No one will doubt his being a scientist of the highest order, relative to the perfecting and introducing of new trees, plants, flowers and fruits. He was exceedingly cordial, and gave a hearty endorsement to the stand I take in teaching marital continence, except for procreation, and stated in my presence to Professor Kellogg, Professor of Science in the Leland Stanford University, that my stand on the subject was scientifically correct. The closing sentence of a letter of recommendation he gave me was as follows: "I am sure her work is only for good and my hope is that others may

soon learn to follow. In fact, thousands of the most intelligent ones are now following her teachings, and before any great betterment of the human race can be made, her good and true teachings must be generally heeded and followed."

Justin Martyr says, "Whether we marry, it is only that we may bring up children," to which statement I would add and enjoy the sweet soul and spirit companionship of husband and wife, which is second to none save the blessed communion of a soul with its Creator. Nothing in this life can take the place of a heart-to-heart communion with God, but next to that is the close and most intimate fellowship of a truly wedded man and woman.

Athenagoras says, "Each should reckon her his wife whom he has married according to the laws laid down by us, and that only for the purpose of having children." He evidently has reference to continence, for he continues, "For, as the husbandman throwing the seed into the ground awaits the harvest, not sowing more upon it, so to us Christians, the procreation of children is the measure of our indulgence in appetite." Clement of Alexandria also says, "Truly let marriage be permitted and approved of, for the Lord desires that the human race should be replenished, but He does not say,

'be lustful.' To have intercourse for any other purpose than the procreation of children, is to offer an insult to Nature. Marriage is the desire for the procreation of children, not the inordinate excretions of the seed, which is contrary to all law and reason." Clement does not speak of moderation, he says, "excretions of the seed is contrary to law and reason." It goes without saying that this "law" is not a man-made law, for no history has ever recorded that man has ever made such laws. It must be, therefore, a Divine law, to which the reverend Christian father refers. If a Divine law, then it surely follows that every child of God, should *keep that law.*

Lactanitius says, "There would be no adulteries or debaucheries or prostitution of women, if it were known to all that whatever is sought beyond the desire for the procreation of children is condemned of God." If this be true, and I am sure all candid, unselfish, fair-minded men and women, after giving the subject an impartial consideration, must concede it to be true, then, I repeat, if God condemns sexual congress within the marriage bond, when offspring is not desired as the result therefrom, then what condemnation is laid up for the great mass of humanity, even the Christian home not being excepted?

But as God did not cut off David or others

who sinned in this regard, but showed them that a just condemnation must inevitably follow the breaking of His laws, so, too, He is patient with us of to-day in our shortcomings; but it is at the same time true that the inevitable results of the violated law of continence is our portion, as is witnessed on every hand in the unspeakable crimes, general impurity, the countless heart-aches, and numberless heart-breaks that follow in the wake of the violation of God's laws of continence and procreation.

CHAPTER V.

Gospel Ethics.

"And be not conformed to this world; but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."—*Rom. xii: 2.*

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption." The social evil is rapidly on the increase. There are to-day, three hundred thousand outcast girls and women in our land, and according to reliable statistics, five times that number of immoral women in society. There is also the generally conceded fact that there are many more immoral men than women. It is also asserted upon reliable authority that the army of the outcasts is replenished at the rate of fully sixty thousand each year, five thousand every month, one hundred and seventy a day, and one every eight minutes." And this does not take into account the loathsome diseases, with which humanity is cursed—all being the legitimate results of "sowing to the flesh."

I repeat, judging from these results, is it not time that a higher, more definite, and profitable interpretation be given to the passage of scripture which heads this chapter?

Some things are hard to be understood. Nothing so blinds the finer sensibilities, stultifies that Christ-like pristine purity and blunts the understanding as does sensuality. It darkens the windows of the soul, causes the spirit to veil its face and take its flight—at least, for the time being.

This "seed-sowing" is only a matter of degree; some to a greater, and some to a lesser degree, but it is ever "sowing to the flesh." And the great preponderance of testimony from those who know of these things is that we are indeed "reaping corruption." But listen, dear reader, "he that soweth to the spirit, shall of the spirit reap life everlasting." What a magnificent promise, and God does not lie, indeed can not. Man can rest assured that God will fulfill His part if man will comply with the conditions required. Certainly the least man can do is to give this splendid promise a trial and thoroughly test it for himself.

In commenting upon this text, I mean exactly what the Bible means, giving it the highest, most important and far-reaching interpretation. "Sowing to the flesh," sexual congress for per-

sonal gratification, squandering God's elixir of life; while sowing to the spirit is sexual congress with the holy desire to glorify God in offspring. This is indeed sowing to the spirit; willing to lose his life that he may find it again in a splendid soul with possibilities which may help shake the very foundations of his satanic majesty's kingdom. The heart-cry of true Christians should be "God give us more such men, who will sow to the spirit in clean young lives."

"And these shall walk the mountain heights sublime,
Beneath their feet all fleshly lusts,
Mounting upward as on wings,
Feeling within their souls that they are kings;
Aye, gods, for whom insensate dust
Shall spring to life—but not to crime,
Through power Divine, as 'twas in Eden time."

Every child from Christian homes and of Christian parentage should be a child begotten of prayer, not only after conception, but before, and especially at the time of the inception of the new life.

In this connection, I am reminded of a circumstance which occurred at a Purity Conference I once held at a Pacific coast resort. The vital questions of life were discussed along the line of this volume, by the best writers and speakers obtainable, some of them professors at Stanford University. One of the leading divines of San Francisco took exception to the teaching

of the theory of marital continence, and also the instructing of children and young people on the subject of life and its manifestations. He did not publicly denounce the question of marital continence, but he took occasion in a conversation with a well known minister of the same city, to ridicule the idea of the theory, especially the statement which had been made by one of the speakers that the children of Christian parents should be children of prayer, even at the moment of inception. He said, "The idea of prayer under such conditions!"

I would have liked to have asked the good brother (for he was a good man, although blind) what he would do with the command, "Pray without ceasing," and "in everything give thanks." From his standpoint he would have to say, "Pray without ceasing except in the act of procreation, with its possible effects of conferring life upon a human soul." And that soul one which should have the impress of the Christ-life stamped upon it. Should prayer be relegated to the rear at such a time as that, think you? For a Christian to say this, in word or spirit, would be blasphemy in the highest degree. Fortunately for the cause of truth and righteousness the speaker had selected the wrong man to whom to unburden his much wounded spirit, for the brother addressed was in

hearty accord with the Biblical teachings of marital continence, and he at once took occasion to most heartily indorse our work and the cause of personal purity. The conversation may have set the erring brother thinking on these things.

I am persuaded this is largely the one thing needful at this stage of the Christian era. Of course, there are many men, and otherwise good men, in the leadership of the church, who cannot yet see these things any clearer than did this doubter. These are of the type of those Israelites in the wilderness, who complained to Moses for taking them out of their Egyptian bondage, wanting to go back for just the fleshpots of Egypt, saying, "Let us alone that we may serve the Egyptians." And Moses said unto the people, "Fear ye not, stand still and see the salvation of the Lord." "The Lord shall fight (this battle of lust) for you, and ye shall hold your peace."

If only the good men and women who do not see this basic truth of the Christ-life, who are not yet convinced, and have not given the subject careful thought, would "hold their peace" and not block the wheels of Christian progress! "And the Lord spake unto Moses, speak unto the children of Israel that they go forward." The Holy Spirit is speaking and moving upon the hearts of both men and women to-day, as never

before since the marring of God's image by Adam. And this general movement of interest is in this sacred theme of "sowing to the spirit" in the procreation of human souls.

I am thinking that the current of thought has come none too soon to save the old ship, Zion, from wreckage upon the shoals of sensualism and unrighteousness. But still the despairing masses cry out to the watchman on the walls of Zion:

"Watchman, tell us of the night,
What the signs of promise are.
Traveller, o'er yon mountain's height,
See the glory beaming star.
Watchman, does its beauteous rays
Aught of joy or hope foretell;
Traveller, yes, it brings the day—
Promised day of Israel."

We have been, and indeed still are, in a state of darkness and night as the result of ignorance on this subject, but from the height of God's eternal truth, there flashes to earth the glory-beaming star of the twentieth century home, which will be founded on Christ Jesus, who is "the Way, the Truth and the Life," and even the more abundant life which will be ours, as the result of conserving of life, that we, too, as God's elect, may be able to give more abundant life to God's humanity. Not only is this the will of God, but it is absolutely and scientifi-

cally true. Can and will we, as followers of the Redeemer, say, "I come to do thy will, O God"?

This gigantic reform will test many, although not all Christians, for the trial will test as few others can; but there is nothing too hard for our God.

However, God is preparing the minds of His people to receive, and live up to, this fuller gospel of Bible continence. Reader, are you saying, "I wonder why the author speaks so frequently of continence and procreation?" Beloved, it is because I am so desirous of impressing upon your mind and soul the fact that these two words represent the weal or woe of the human race. They are the first two rocks in the structure of which Jesus Christ is the foundation and chief corner stone, and also because this vital question, coupled with the vital religious truth found in St. John 3:16, lies at the very foundation of the world's redemption. I must be faithful to the message my Father has given me of this fuller gospel of right generation. And also, reader, because I am jealous for the cause of our Christian religion, believing as I do that all of truth is embraced in the religion of Jesus Christ. I know that this basic truth of marital continence is being taught also by other religions, notably Christian Science and Theosophy.

From personal contact with many, and personal interviews and after-lecture confidential talks, I know that there is an earnest desire on the part of the truly Christian man and woman to better the condition of the home and married life in this regard. And I also know that the masses of Christian people are groping their way in darkness. This may be one reason for Campbell Morgan's recent statement, which I heard him make, "that there is a veritable landslide of people going into Christian Science from the various Christian denominations!"

If the church of Christ would endorse this "fuller gospel," she would hold many of her members from drifting. I have attended some of the meetings of Christian Science and Theosophy and talked with their leaders and teachers. In a conversation with a theosophist upon this subject, I asked him the very pointed question as to their attitude upon the subject of marital continence. He speedily and earnestly answered: "We take the ground that God gave the power of parentage for parentage only, and not for selfish pleasure." As I left that office, I could have wept for very heart-ache, when I thought that the church I loved better than life itself, the church of our Christ, is as silent as the grave on this vital question. I could not help but compare the statement of this teacher with

one made by a minister of the gospel in Los Angeles to a friend of mine. He said, "I would as soon a daughter of mine would go to a third-rate vaudeville theatre as to have her go to one of these purity meetings." Sorry indeed, am I for that father that his ideals of Christian ethics are not any higher. However, I have the consolation that, in the words of Miss Willard, "While this class may not change, they will pass away."

But do not for a minute think that the minister referred to represents the ministry of the country. Not by any manner of means, for out of the fifty-five ministers with whom I have talked upon this subject, all but three conceded the justice and righteousness of marital continence. So the parent who ridiculed the purity meetings which teach the sacredness of life and the responsibility of parenthood is conspicuous because of the scarcity of his kind.

After fifteen years of lecture and revival work in all kinds of churches, in which I have come in contact with hundreds, and even thousands of ministers, I am justified in saying that our pastors are the purest-souled men in this or any other country; when one does occasionally fall, it is usually because of the violation of the principle of personal purity, which to me proves that this is indeed a sin which doth easily beset

the human race. It would be most disheartening if the great majority of the ministry were not clean, pure men living up to the light they have received on the subject. This fact gives one reason to hope that when the *light of purity in the home-life* is fully shed upon such noble men, its message will go forth with such a deep-searching call that it will be felt in every home in our land! God speed that time!

Oh for a baptism of the Holy Spirit upon the church of God that its members may be endued with courage to lead out in this dawning reform of purity in the marriage relation! I am reminded of a call to fasting and prayer, which occurred twenty-five hundred years ago, when queen Esther and her maidens continued three days in prayer ere she dared appear before King Ahasueras. So much courage was gained that at the risk of her own life, she went forth, saying, "I will go, and if I perish, I perish," for she well knew she was representing a righteous cause. The scepter was held out and her life was spared.

Beloved, may we not hope that the spiritual wave now sweeping through so many of the churches in our land, may cause thousands, yea, millions, of God's devoted children to go before the King of Kings and make known their request for purity within the holy sanctuary of mar-

riage! Our Father will not refuse to hold out the golden sceptre of His loving approval, and instead of the death now resulting from incontinence, He will cause His children to know that purity in the marriage relation will mean the more abundant life for His humanity and thereby, for His glory, for we can glorify God only through humanity.

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Step out, brother and sister, into the "holy of holies" of this greatest reform the world has ever seen. The apostles were "men of like passions" and frailties with ourselves. But what the baptism of the Holy Ghost did for them through their co-operative faith, it will do for all men eventually, through a like general working together. Have faith in God, and nothing shall be impossible unto you.

CHAPTER VI.

Science of Life.

"With Thee is the fountain of life: in Thy light, shall we see light."—*Psalm xxxvi:9.*

That was a beautiful and sublime testimony to Christianity, given by the scientist, Dr. Albert Wiegand, of Marburg, Germany, who shortly before his death, said to his devoted wife, "Let the whole world know that I die a scientist, saved by faith in the Gospel. I desire that at my grave, the Apostles' Creed may be said, and that in my name it be stated that, with the help of God, I have believed every article of that creed; and that at no time in my life have I been tempted in my study of science to doubt one word of this statement of complete Christian faith; and in this faith alone have I found the solution of the great problems of life."

Had the people of the church of Christ coupled the science of life all these past centuries with the Apostolic creed, giving the divine law of the conservation of vital force its rightful recognition, Christians would not to-day be producing sinners. But ignorance of these

great truths will no longer serve as an excuse, for as the great Agassiz so truly said, "The time has come when truth (the true science of life) must cease to be the property of the few, when it must be woven into the common life of the world." No greater truth lived out in the life of man, could be of more benefit to humanity than the truth of marital continence. I feel safe in saying that scientists obey the law more fully than any other class of men; for the reason that they understand the truth that "self-preservation is the first law of Nature."

"Science is knowledge reduced to principle, and art is knowledge reduced to practice." Let the knowledge of the laws of life and marital continence be "reduced to practice," and in a few generations we would have a new humanity, "a new heaven and a new earth."

Now, as never before, scientists are experimenting to produce life by chemical processes, and recently Dr. Jacques Loeb has discovered that unfertilized eggs from sea animals of a low order can be developed by certain chemical solutions. Dr. Albert P. Mathews, of the Chicago University, has performed experiments which have convinced him that the phenomena of life are electrical. Reasoning from this basis, it is also claimed by other scientists that "etheric energy," is the Infinite energy, from

which all things proceed; in other words, this energy is thought.

All recognize the fact that "thought" is indeed the greatest force in the universe. Now, to be most practical in the discussion of the line of thought of this volume, what is the nature of the thought which usually precedes the sexual embrace? Is it to glorify God in the conferring of life upon another, or is it purely for selfish and personal pleasure? The results fully answer the question. "Sowing to the spirit, we reap life, godliness; sowing to the flesh (self) we reap corruption," which is death.

It is claimed by scientific investigators that this "etheric energy" resembles very closely the life principle, the protoplasm, or zoösperm. This life principle, properly directed, rapidly travels through the system; but it can be localized, either in the production of high ideals, strong brain and intellectual powers, to be used in the various avenues of human needs, in "taking the world for Christ;" or, it can be localized in the sexual organs, by the powerful influence of thought, and thereby become a curse to humanity, destroying the race, pulling down the kingdom of Christ, and establishing more firmly the kingdom of his satanic majesty. In consideration of the preponderance of testimony from all sources upon the oft repeated

statement that "crime and impurity are alarmingly on the increase," we must logically conclude that the major portion of this etheric energy has not been localized in the brain and brawn of mankind.

It has been recently stated by the press, that these same scientists—Dr. Jacques, Loeb and others associated with him in this series of most interesting investigations as to the source of life —are to have a goodly portion of ten million dollars given by Mr. Carnegie to found the Carnegie Institute in Washington, D. C., where under the most approved conditions the study may be continued. It is also reported that a similarly large sum of money has been set aside for the equipment and endowment of the finest biological laboratory in the world, to be located at Wood's Hole, Mass., this being a place which offers the best opportunity on the Atlantic coast to the biologist for the study of primitive marine types. It is claimed that these scientists will here endeavor to wrest from Nature her secret of secrets,—"the origin, cause and principle of life."

Scientists have done, and are still doing an incalculable amount of good for humanity. They may even produce some sort of animal life, but they will, I feel very sure, be compelled to recognize their "missing link," God,

the Creator of all things, electrical power included, before they can account for the phenomena of mind and spirit. One of the great misfortunes for humanity has been that scientists (with some splendid exceptions) have not taken into account God, the Creator of all things, and the Saviour, who saves from all sin.

In an eastern biological laboratory, I not long since spent several hours in a very profitable interview with one of the leading scientists of our day. I had previously corresponded with him upon the subject of life and its varied manifestations. But this interview was particularly profitable, since he gave me the results of some vital experiments: among them were some being carried on to determine the beneficial results of continence; and the corresponding detrimental effects of incontinence. Let the reader bear in mind that the results of these experiments are corroborated by the higher interpretations of the scriptures.

At the outset this gentleman stated that he was not a Christian (although he had, I am sure, a high regard for true Christianity) but said that Science was his religion. He proceeded to answer some of my questions in regard to his particular series of experiments by saying, "I secure the services of certain men, examine carefully the life principle given me by

them, and then after they have squandered that force for a certain time, again examine the spermatozoa, when I invariably find that they are languid, moving about slowly in the liquid. The tail, which is the power of locomotion, is abortive, and not nearly as vigorous as the zoösperm of the continent man. I again have this same man live as strictly continent a life as is possible under existing conditions, when I again secure some of the life principle, and putting the spermatozoa through a careful microscopical investigation, find them much stronger, of much larger size and very active, with normal motive power."

It will not take very much investigation to prove the above statement to be true in hundreds of thousands of lives. The individual who squanders his vital force, either solitarily or socially, can testify fully to the truth of this statement, for the same principle is worked out in the whole man; the lack of vigor, the feeling of lassitude:—in short, to just the degree in which his system has been impoverished, is he lifeless. And herein lies the secret, no doubt, of the abnormal demand for strong drink or some stimulant to take the place of God's elixir of life. For when a man has sustained a loss of this vital energy of the millions, yes, billions of these zoösperms, the impoverished system,

quite naturally, calls for stimulant to take their place.

I fully believe the basic remedy for the drink curse is continence, both sides of the marriage altar, within, as well as without the church of Christ. Hence, the logical thing to do is to teach, preach and practice marital continence, and thus outlaw the liquor traffic. So long as incontinence is the general rule, we cannot have complete total abstinence from all narcotics (including tobacco); neither can we, on the other hand, expect purity and continence to be maintained, so long as alcohol and tobacco are used.

Emerson says, "No one thing can be known, except as seen in its relation to other things." These two problems of drink and impurity must be considered in their relations to each other, if ever they are to be rightly settled. What should be the "relations" of sanctified or holy parents to the child? A godly seed must, in the course of the inevitable law of heredity of three or four generations of marital continence, produce a godly child. I firmly believe this was the plan of the Creator, and also, that for this Jesus Christ was crucified. I further believe it to be one of the basic truths embraced in the Atonement. I affirm that whatever makes for righteousness is embraced

in the Atonement. After having given the subject a fair consideration, I think there are few who would have the temerity to believe otherwise than this, that holding the powers of parentage sacred for parentage only, all children begotten of Christian parents are begotten under the influence of the Holy Spirit, and that such an act would be a great blessing to humanity and an honor to God. Therefore, I believe marital continence must be embraced in the Atonement.

Having given over three hundred addresses upon this sacred theme, to men in the churches and the Y. M. C. A.'s, I feel to a goodly degree qualified to speak intelligently on the subject, as to man's honest convictions relative to the law of continence and its beneficial results. Of such an audience I have frequently asked the question, "Do you believe in your inmost souls, that if it were possible to maintain marital continence, that your homes would be happier, humanity purer, a finer type of intelligence developed, and, best of all, a higher standard attained that would glorify our Father in Heaven? As many as believe this, please raise your hands." As a rule every hand, numbering in the aggregate many hundreds, would be raised. Then I next ask, "If man, with his dwarfed mind, can conceive the truth

of this statement of marital continence as to its benefit and blessing to humanity, surely it goes without saying that it would be in accordance with the mind of God, for has He not said: "My ways are higher than your ways, and My thoughts than your thoughts"?

Sometimes, either for the sake of discussion, or from real honesty of purpose to know more of the truth, men will ask me questions similar to the following, which conversation took place before a large men's meeting, when the pastor of the church desired to know better for himself this new truth. He said, "Sister Teats, have you not placed the ideals beyond the reach of man's attainment?"

To this I replied, "Not if we believe that we can do all things through Christ which strengtheneth us."

"But," he continued, "is not temptation sometimes beyond our control in the home life?"

"Not if we believe that He 'will not permit us to be tempted beyond that which we are able to bear, but will, with the temptation, make a way of escape.' The way of escape, my brother, is by the way of the cross, and we can do all things through Christ which strengtheneth us."

"But, Sister Teats, I don't see where you get

your scripture authority for the stand you take."

Then in answer, I quoted, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." "Brother, does not *whatsoever* involve the conditions which may possibly mean a human soul thrust upon the stage of life, just as surely as the 'whosoever' may mean salvation for the vilest sinner?"

Finally, a scholarly man, who had listened attentively to the discussion, arose. He was a well-known physician, and turning to the minister, who was a Doctor of Divinity, he said, "Doctor, I presume you have preached a good many baccalaureate sermons, and I have heard a great many. I never heard a sermon of that character, but what the minister told the students to set their ideals as high as they could think, and then work toward them. Doctor, if such advice will hold good in the cultivation of the intelligence, it will hold good in the generating of intelligence. The sister has not, to my mind, set the ideal for parentage any too high." Then, one man after another spoke, until eleven had given their views, and every one indorsed the speaker's claim for marital continence.

One physician present said, "Brothers, we,

as Christians, ought to live on as high a plane as the lower orders of life."

The good pastor had supposed he knew the views of those men upon this subject, but he was greatly surprised when he heard all of them advocating the highest ideals in marriage. Finally he arose and said, "Well, brothers, I see that you all disagree with me, and I am frank to confess, that, though I have preached the gospel for twenty-five years, this is the first time that I have heard this phase of the subject of marital continence presented from a Gospel standpoint. I am naturally a little conservative, and somewhat slow to take up with a new thought, but I want the best God has for me, and I truly desire to do His will."

Personally, I am satisfied that this good pastor represents the larger portion of the ministry. Seldom do these busy ministers study this phase of Gospel truth, nor have they made applications of scripture to this subject. But I do know, in the main, that the ministry earnestly desires, with the good brother mentioned above, "the best God has for them," and some sweet day, these sacred truths will be preached from every pulpit in the land.

Recently one of the evangelists with J. Wilbur Chapman made this statement, that "if the

three weeks' revival effort had not cleaned out the city, and freed it from gambling dens, and saloons, then it had not gone deep enough." I would like to go a little further and say that if the spiritual work has not made a radical change in the marriage relation in Christian homes, then it has not gone deep enough.

Paraphrasing a statement of Dr. Oliver Wendell Holmes I would say, "And above all, there rises one continuous, unbroken, agonizing cry. It is the voice of suffering womanhood. A sound that goes up night and day, one long, chorus of tortured victims of sensualism." I wish I could truthfully confine that cry to the homes of the world's people, but, alas, it is all too true that the cry comes often from Christian homes, as well. Beloved, these things ought not so to be. When man's soul is sufficiently illuminated by the Holy Spirit, then all will be changed. The sensuous man contests every inch of the ground with the spiritual truths, and all too often, the spirit lies prone on its face, and lust dominates. We are on the battlefield of life. Christian men and women, which are you going to permit to be victorious, the spirit or lust? It rests with you.

Every new creation grows up from the graves of the old. Rocks plus vegetation; vegetation plus animal life; animal life plus the natural

(or unregenerate) man; then man plus the spiritual, Christ.

The ancients measured and valued man by his muscular developments—that was the Herculean age. Later, the measure was with the intellectual power as the standard, and that was the age of Bacon and Shakespeare. Now it is muscle, plus brain, plus heart—all three controlled by the Holy Spirit, or should be and indeed would be if God's laws were duly recognized.

While the author was recently in New York, spending the winter, a young gentleman deeply interested in the subject of personal purity attended a lecture given in a Y. M. C. A. hall by an able local physician, in which the learned doctor stated, while giving the scientific facts concerning the dissemination of the vital power through the system, that, "25 per cent. of the life principle goes for the brain; 25 per cent. for the digestion; 20 per cent. for the growth and general development; 10 per cent. for respiration; 15 per cent. for the muscles, and 5 per cent. for the excretory organs." I assume that the physician knew fully of what he was talking, and hence, it would seem that there is not any period of life when an individual can afford to squander the life principle, for just in proportion as he does this, just in the same proportion is his entire system impoverished,

When he *does* give of his own life, it should be for the life of another soul.

One writer has said, "The one most needed work of to-day is that which will teach men the advantages, both to health and morals of chastity. On the physical side, they should learn the absolute danger of wasted vital force. On the moral side, they must know that lust is not love." I have in my possession the names and addresses of seventy-five physicians of New York City, who have signed their names to the following: "In view of the wide-spread suffering, physical disease, deplorable hereditary results and moral deterioration, inseparable from unchaste living, the undersigned members of the medical profession of New York and vicinity, unite in declaring it our opinion that chastity, a pure continent life for both sexes, is consonant with the best conditions of *mental, moral* and *physical* health." From sixty physicians in Philadelphia, I have a similar statement. This telling testimony certainly ought to silence any quack doctor, or any one else, who believes in "the physical-necessity theory" for man, and chastity for woman. I also feel that if these doctors know, as they certainly do, of what they speak, as to the effects of a chaste life, and of the continent life, then I must be true to my own convictions as follows: I

know of no clause in the marriage ceremony, which can change these normal and natural laws, nor of any power given in man-made laws, to modify them at the marriage altar.

Marriage and parentage must be elevated and renovated if we are to produce a higher type of humanity, and this end is certainly desired by all conscientious people. Dr. Van Dyke says:

> "Four things a man must needs to do,
> If he would make his record true:
> To think without confusion, clearly;
> To love his fellow man, sincerely;
> To act from honest motives, purely;
> To trust in God and heaven, securely."

In order to "think clearly," "love sincerely," "act purely," and "trust securely," man must learn to conserve the vital fluid of life, the spermatozoa, which makes possible these conditions, or he will not be able to "make his record true." It will, perchance, cost many struggles, and many seeming defeats for some; not so many for others, but victory on this line is well worth the battle.

> "It takes two for a kiss, but one for a sigh;
> Twain by twain we marry, one by one we die;
> Joy is a partnership, grief weeps alone;
> Many guests had Cana, Gethsemane had but one."

Man may live a clean life, even though it mean that he pass through his Gethsemane!

CHAPTER VII.

Marriage, Its Duties and Privileges.

"What therefore God hath joined together, let not man put asunder."—*Matt. xix*: 6.

And the Lord God said, "It is not good that man should be alone, I will make him an helpmeet for him."

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as the bride adorneth herself with her jewels."

"And I, John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride, adorned for her husband."

In God's wisdom, man was made a social being, hence He said, "It is not good for man to be alone." And in the first home, and at the time of the first marriage, He instituted the law of co-operation, for He also said, "I will make him an helpmeet for him." In this word,

"helpmeet" is embodied every principle of co-operation, not competition. "They," as husband and wife were to help, and not antagonize; to mutually consult in all things pertaining to the well being of the home and the family.

As God is love, and He created His children in His own image, it is well understood that love was to be the chief corner-stone, the firm foundation of the home life, just as God planned. "To know God is to love Him," and "God is the same yesterday, to-day and forever." Therefore, if he is love now and forever, that same love should endure all through the married life of Christians; and I thoroughly believe it would, for the most part, if not murdered by sensualism.

In Miss Willard's last address, she made the following statement, "Because these (temperance and purity) have not yet been wrought out into success, the world is bewildered by crooked thought and besmirched by personal uncleanness. The blows of inebriated husbands, are falling heavily upon the bodies of defenseless wives and children; and that most holy thing in all the world, the wedded love of two, is being murdered by deadliest lust." No braver or truer words than these were ever uttered.

No one understanding the social conditions

of to-day—for the social conditions are but the reflection of the home—would have the courage to gainsay Miss Willard's statement. As "lust murders love" so love is the only weapon with which lust can be killed.

No more perfect exposition of love was ever given than that found in the love chapter of God's word, the thirteenth chapter of First Corinthians. It was the scholarly Professor Drummond who designated love as "the greatest thing in the world." If we carefully study this chapter, which is sublime in its wording as well as meaning, we find very definitely portrayed what love will do, as well as what love will not do.

"Love suffereth long and is kind. Love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own; is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." No human being need try to improve upon this enlargement and definition of love.

Perhaps it might be well to analyze this definition in the light of true marriage. Love will not dominate or usurp authority in the sexual relations; love doth not behave itself

unseemly. What can be more unseemly than for husband or wife to demand selfish gratification at the expense of the discomfort or suffering of the other; and what could possibly be more unseemly than the sensual desecration of the embryonic dwelling of the helpless, unborn babe? O men, if you will seek sexual gratification, do not curse a helpless, unborn babe. Seek your equals in the powers of defense; for anything short of that is cowardly and inhuman.

"Seeketh not her own." No husband or wife should seek in these relations—which should be most sacred—personal gratification. The relationships established by marriage are indeed sacred if only we would understand them as the will and plan of God. If we interpret God's laws aright, then in nothing would we seek our own pleasure, but only God's glory.

Love does not rejoice in anything, the results of which may engender iniquity, for love will rejoice in the truth. God says, "My word is truth," and God's word condemns incontinence, and from the first of Genesis to the last chapter of Revelation, commands continence. "Love never faileth." "This is the conclusion of the whole matter, love God and keep His commandments."

The higher interpretation of the Word of

God, love, justice, reason and the science of life, alike confirm the statements that continence within the marriage bond is God's commandment. May Christian manhood decree in the star chamber of its own conscience and before God that the twentieth century shall witness the fulfillment of this law of marital continence.

Man is the conservator of life, and is charged with saving, for proper use, all of his powers. Man is a trinity. In his fallen state he is physical, mental and spiritual; in his redeemed he is first spiritual, second, mental and third, physical; hence in a redeemed state, the spiritual and mental should dominate the physical; then, indeed will he be the conservator of life even unto more abundant life. But where the physical dominates, he is indeed the disseminator of death unto death. Frequent expenditure of life forces will soon impair, if not fully destroy our men of thought.

As children of the Eternal Father, we have a portion of God's spirit engendered, and engermed and focalized within our inmost souls; with future possibilities within our beings which angels might well covet—that of ever unfolding the God-likeness within us. But as the result of sensuality, we also possess sensual passions, the natural outcome of the violation of primal laws,

which have brought sorrow and death upon the entire race.

Self-love and self-seeking must give place to that love "that seeketh not her own." God is love and only as we "sink out of self into God" can His love abide in us. It is the abiding presence of God's love, which can and will exterminate sensualism. Earnest desire and prayer without ceasing (especially in the inception of a new life) and a faith that will not shrink, though pressed by the demon of impurity this is the key that will unlock man's soul, and God's Word as well. This will cause the scales of unbelief in the power of God to save from marital incontinence, to fall from the eyes of man, and he will then behold wonderful things in the Word of God, all favorable to marital continence.

The only reason why God does not hear or answer prayer, even the earnest prayer of the church universal for the world's redemption, is because of a lack of comprehension and teaching of some of the fundamental truths of His Word.

I am more and more convinced that no other one thing has had so great an influence in retarding and stifling the spiritual power of honest Christian's lives, than this misinterpretation and misunderstanding of the marriage chapter of

God's Word, First Corinthians, seventh. In the first six chapters of this masterly epistle, Paul very carefully and wisely leads up to the seventh, and says, "Now, concerning the things whereof ye wrote me, it is good for a man not to touch a woman." If sexual pleasure had not become such a strong characteristic in the human race, and if Christians had not been so afraid of the word, "science," I am convinced we would have had a higher interpretation of the statement of Paul's which has just been quoted. I am fully satisfied that Paul had reference here to the conservation of the life principle; for science and reason alike agree that the spermatozoa, if not squandered, but conserved (Bible continence) build up the individual man. Hence it is good for a man, as an individual, not to suffer the loss of the life-giving principle, but rather to glorify God in conferring or giving of his own life-principle that another soul may be. Mark the difference between conferring or giving of one's own love and life for the glory of God, and the thrusting of the selfish lust-life upon another for selfish gratification.

A one-sided examination of the Word of God is quite likely to give a one-sided interpretation. It is not improbable that had a Frances Willard been one of the last revision committee, that the

same truth, "It is good for a man not to touch a woman" would have been clothed in different language, without in the least doing violence to the text. And it surely would have been interpreted from a higher standpoint than that of sexual indulgence.

Dr. Adam Clark says, "It cannot be that Paul means lust in this marriage chapter," but the reverend gentleman does not give, so far as I have been able to ascertain, what Paul does really mean with regard to this sex question in this passage. I am confident that if Miss Willard, or some woman qualified as fully as she, had considered this chapter with the good men who had the revision in charge, she would have seen God's true science of life and holy marriage in its marvellous passages, so marvellous in fact, that I have never but once heard it read aloud from the pulpit and that was by the pastor of a church in Ithaca, Michigan, where I held a week's purity conference. I am not saying but that this chapter may have been read many, many times in public, but judging from the scores of questions that have been asked me as I have given Bible readings from it at afternoon meetings, I know it must usually be treated *sub rosa* by the clergy as well as the laity. Many times have women asked me, "Why is it, Mrs. Teats, that we never

hear this chapter read?" Sad indeed is the day when God's Word concerning marriage is treated as an unchaste, indelicate subject.

Paul further says, "Nevertheless, to avoid fornication, let every man, etc." If I have children who are inclined to be wayward, and am a wise mother, I will see to it that their associates and companions are of the purest and best, thus counteracting the tendency toward waywardness; for association with a pure-souled young woman invariably elevates and purifies the desires of a youth, who is worthy the name of a man. Now, apply the same principle to the marriage relation, and we certainly have a higher interpretation of Paul's writing than the interpretation which drags the holy institution of marriage down to the low level of sexual indulgence, making a victim of one, instead of many, on the principle of pulling some one else down, though that one be the wife (whom he has sworn to protect) in order to gratify himself.

But abnormal conditions where husband and wife are concerned in the sex relations are nearly equally harmful. "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinence." Defraud

ye not each of the other's society and companionship, unless when tempted to be incontinent. In that case, then consent to separate apartments for sleeping for a time, and go by yourselves; get right with God and gain victory over sensual passions, and then come together again. It may be at the waking time in the morning, having occupied separate apartments, that a loving clasp of the hand and a pure kiss will prove that passion is dethroned, and love enthroned; or it may be at the family altar, that the problem known to God and the two loyal hearts of husband and wife will be confirmed for righteousness, and the heart of the wife made to rejoice, and tears of thanksgiving and praise to God trickle down her cheeks as she understands from the prayer of her beloved husband, that God has caused a sweet peace to come into that loved one's soul, since he can pray the prayer of victory, even the victory of faith to believe God means what He says when He has promised "not to suffer us to be tempted above that which we are able; but will with the temptation, make a way of escape, that we may be able to bear it."

The way of the tempted husband and wife is the way of the Cross and here Satan finds sure defeat, for he cannot tempt them to incontinence so long as they are "under the blood."

Thus they can come together again that Satan tempt them not for their incontinency. Blessed state of pure and undefiled love.

"I say then to the unmarried and to the widows, it is good for them if they abide even as I." Now, we certainly do not believe that Paul would discourage or forbid the complying with God's command to "be fruitful and multiply and replenish the earth." Nor would we accuse him of countenancing the production of child life outside the marriage bond. He must have higher motives and ideals, and it is not unreasonable to suppose that since he was able to keep his body under, he desired this boon and blessing for others.

"But if they can not contain, let them marry; for it is better to marry than to burn." If I thought in this recommendation that Paul had reference to sexual congress, I could not accept him as an inspired man of God; but I do not believe that the physiological was in Paul's mind when he made this statement. Let us first decide what marriage is. If the object of marriage is sexual gratification, then Paul was doubtless thinking of the sexual gratification, and the very thought of that is disgusting in the extreme.

Let us bear in mind that Paul was writing to the Christians at Corinth, and in this immediate

connection, he was speaking to the unmarried Christian young people and to the Christian widows. Were the ministry of to-day even to insinuate what most Christians accuse Paul of teaching, that is, if they were so licentious that "they could not contain, let them marry, for it was better to marry than to burn," those ministers would to-day arouse the just indignation of every self-respecting Christian widow and young person, and not one such would be left in the church. Now it seems to me that doubtless what Paul meant was this—to the Christian widows—"If you have known the blessed comradeship and companionship of a husband, and the sweet joy of the home life, and you have that longing, burning desire for that sweet companionship and home life, I would advise you to marry."

Now, in all earnestness, I ask which interpretation would add luster, beauty and grandeur to the holy sacrament of marriage (for marriage is a sacrament, and a most holy one), the interpretation which I have given, considering marriage from the standpoint of the union of two souls, and two hearts that beat as one, or from the standpoint of sexual pleasure, which is putting it in its mildest possible form?

At Lake Chautauqua, N. Y., I had a number of personal interviews with some of the greatest

divines and most learned men engaged for the Chautauqua work. In the discussion of this chapter in a personal interview with one of the leading Bible teachers, I made the statement that "we did not rightly interpret Paul's teachings on marriage, or else we had outlived Paul's teaching." To this the gentleman replied, "I think we have outlived Paul's teaching." But I said, "No, brother, if we will just measure our lives up to Paul's high ideals, instead of bringing his teachings down to our low level of thinking and living, it would settle many vexed problems relating to marriage."

The Christian man, keeping God's high ideals of marriage before him, will cease to quote Paul in order to justify unchristian, unjust and unscientific demands; for where genuine sanctification exists which includes the most potent and sacred powers of parentage, then the children from such a parentage will be no longer unclean, but, born under God's law of marital continence, they are holy. By honorable marriage, the Lord seeks a goodly seed, but such cannot result from selfishness. "Passion is like molten iron, ductile enough at first, but sure at last to harden into some kind of relentless fetter."

An able writer upon this subject, asks the very important question, "Is it possible that we are going to hold our peace upon this question

(married continence) until the cancer of lust is developed upon the body of Christ?" Much as I dislike to admit it, if I am true to my convictions, based upon personal experiences and observations throughout the United States, I am compelled to say that the calamity which the good brother feared, has occured. Because of false delicacy, and not desiring to use the two-edged sword, which cuts both ways, we have held our peace upon this subject of marital continence, until the foul cancer of lust has developed upon the body (or organized church) of Christ.

Another writer upon this same topic says, "We believe that marital impurity is the secret canker which is eating out the vitals of the very Church of God. We believe it to be the cause of most of the backsliding of Christians. We believe it to be the direct cause of the brothel, by furnishing persons, fitted for inmates and patrons. We believe it to be the direct cause of the saloon, as it furnishes people ready to sell their souls for self-gratification." In confirmation of the above estimate, I again quote Campbell Morgan, "Animalism has been for ages, the curse of the marriage relation."

The conscientious citizens and legislators in many states, are now casting about for some way to prevent the production of the unfit by

the enactment of more wholesome laws safeguarding marriage. This effort has come none too soon. One of the Dakotas has passed a law called the Creed bill, aiming to protect marriage in a very definite manner. This bill calls for an examining board of physicians consisting of three members, in each county, and any young man, applying for a marriage license, must, with his application, present a certificate from this board, stating that he is exempt from hereditary insanity, tuberculosis, dipsomania, and venereal diseases.

To some, such a law may seem drastic, but is it too severe, for existing conditions, or for the protection of the unborn children of the future? Probably the law will be violated—what law is not? It will be difficult to enforce, but what good, progressive, moral law is not, especially in this fast and intense age?

Other states are bringing this matter of safeguarding marriage before our law-makers with more or less of success. To say the least, this agitation is healthful, and will eventually result in protecting society from the rapid increase of the unfit and unfortunate. "We cannot unmake our ancestors," but we can do an immense amount in giving better posterity to the world, and improved marriage laws would help to rapidly bring this about.

Motherhood has been honored by some of the greatest men of the world. "All I am, or hope to be, I owe to my angel mother," said Lincoln. But it was Napoleon who said: "Let France have good mothers, and she will have good sons." "I would desire for a friend the son who never resisted the tears of his mother," said Locretelle. Richter wrote, "Unhappy is the man for whom his own mother has not made all other mothers venerable."

"If you would reform the world from its errors and vices, begin by enlisting the mothers," was the belief of Chinnons. And I would add to the above, that never until fatherhood is elevated in the public thought to a position as high as that of motherhood, can we expect great results. The wisest and best mother, or prospective mother, cannot follow out any high ideal, unless the father is in sympathy with her, and is as wise and good as she.

An able divine, in an article upon the "Sacredness of Motherhood" says, "But let that mother give thanks morning and evening, whose creative work of motherhood has been accomplished in an atmosphere of sustaining sympathy; and whose physical strength has never been taxed at the expense of her child." Another minister, commenting upon the above, says, "These words suggest the paramount obligations of

man as a husband, his highest duties in the bonds of sacred wedlock. The husband has little to bear of the passive service and continuous burden which attend parenthood. The wife, who has to bear the long-continued strain on body and soul, prenatal and postnatal, has an absolute right to all the help which pure love, exhaustless patience and the tenderest sympathy can afford. This is also due to the child itself, who must suffer loss in proportion as these are withheld from the mother."

"If any husband denies these attentions or worse still, gives in place of them, indifferent neglect, harshness, or abuse, he becomes a shame to the name of fatherhood, a disgrace to his sex, an enemy to his own child, and a sinner before God. O man! Be true to all the sacred duties which fatherhood demands, or enter not its holy temple."

The duties and privileges of marriage can not be estimated. It is certainly the duty of all parents to study to give the very best possible inheritance to their children. This is practical, just in so far as God's laws governing the pre-creation of a human soul are recognized. Lincoln says: "The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to accurately perceive them in advance."

The Holy Spirit is the guarantee of victory. The prince of this world (lust and sensualism) has been judged. The judgment has yet to be applied, but it has gone forth and will be executed as certainly as the daylight dawns after darkness. But few will be able to act on this faith for victory, who do not get support and sanction as well as faith from the Holy Spirit. With Him we know that marital animalism is doomed, and that, however long its day may last, there will come an evening when the stars will shine in splendor over the grave of false delicacy, ignorance and marital impurity.

CHAPTER VIII.

Requisites of True Parentage.

"Who shall ascend into the hill of the Lord; He that hath clean hands, and a pure heart."—*Psalm. xxiv*:4.

No one chapter, nor even an entire book of this size, could do adequate justice to so great a subject as the "Requisites of True Parentage." The definition of true parentage differs with different people. One student of life, makes a speciality of heredity and claims that a good heredity would settle all difficulties. Another studies prenatal influences, while still another makes a speciality of environment. Each claims that his own special line of practical thought will settle all life's problems, and that it is full salvation from all sin.

But here again we are met with this difficulty, that what one calls sin, another does not. Therefore, to strike a happy medium and present a fair statement of the "requisites of true parentage," is no light task. But I beg leave to present a few of these requirements from my own point of view, and if the reader does not agree with all of them, there may be some

few suggestions which will prove helpful. At all events this is my desire.

There lies before me an article stating that Luther Burbank has produced a never-fading flower, that has called forth world-wide interest. The production of this marvellous blossom has created so great an interest that thousands of people from the United States and various parts of Europe have written for information concerning it. Vast sums of money are annually spent for perfecting horticulture, floriculture, agriculture and the reforestation of the mountains. Fish, fowl and wild animals are protected. Science, common sense, money, time, talent, energy, judgment, reason—indeed all the abilities and powers of man are taxed to the utmost to learn any new truth, which will help general improvement. Whatever possesses a money value, or man can see a profit in, whether it be a horse, cow, sheep, hog, dog, barnyard fowl or bird of the air, that will be scientifically studied in order to learn the secret of improving it.

And yet, that most important phase of all reproduction, that of precious human blossoms, is given little, and frequently no thought, as to the time of year, the quality of the seed, the strength or weakness of the soil, the frequency of birth, or the general condition of the mother

who is to nourish the little "flower." Hence, one-half of these human buds never mature, but fade and die prematurely because they do not receive one-hundredth part of the consideration given to any or all forms and results of reproductive life. That such conditions as this have existed and do still continue in our so-called Christian land ought to cause every child of God to get down in the very dust of humiliation. We should repent ourselves in sackcloth and ashes that we Christians, have been giving to the world, for the most part, precisely the same kind of human buds and blossoms in child-life that those not called by God's name have produced. For, as a rule, the generating of a new soul in a Christian home is much on the same plane as that of the average home of those not avowed Christians—namely, selfish gratification, of one or both.

However, the child in the Christian home has the advantage in that as the mother's thoughts during gestation are of the greatest value to the unborn child, so, even though the condition of motherhood is thrust upon her, such a mother in the Christian home is more likely to be reconciled than others. Perhaps she feels all is wrong, that her health is most precarious, that the births are too frequent, or that poverty presses; all these may be filling

her heart with regret, yet the prospective mother, who is a real Christian, will endeavor, for the sake of her unborn child, to maintain an even, uncomplaining spirit. Because of this tendency, the child of Christian parents has the advantage, even though the fact remains that the inception of that little life was similar to that of other homes, viz., the result of selfish desire and gratification.

May the Holy Spirit so illumine our consciences, as children of the Creator of us all, that by His grace we will change all this, and do our part as co-workers with Him in producing never-fading human flowers; blossoms which will have some opportunity of life after being transplanted into this world, and which may be planted in the garden of God.

Since Christ came, suffered and died to redeem a lost world, there have come and gone, roughly estimating the number, some fifty or sixty generations. God has said, "the sins of the fathers are visited upon the children unto the third and fourth generation." If Christians had held to the teachings of the early Christian fathers as to marital continence except for procreation, we would have had, at least, forty to fifty generations come into existence under the hallowed influence of the Holy Spirit. It is vain to expect the golden rule to be lived out

in the lives of men, so long as man is the product of exactly the opposite emotion, selfishness.

The union of the two great and glorious principles of regeneration and right generation should result in an offspring which will be a Christ-like humanity, or "the kingdom of God with you." The divorce of these two greatest of truths has cursed humanity into existence and dishonored God beyond telling.

Prof. Mutch declares that the common cause of nine-tenths of family bitterness is due to the repulsion and loathing in the marriage relation, as the "direct result of a disregard of God's laws in sex relations." Myriads of other authorities have expressed like opinions. It would take a much larger volume than this, for the author to give one-half the confidences imposed in her, were it right to do so, all of which are relative to the agony of soul, the bitterness of disappointment and the constant dread of either suffering or creating discord with the otherwise beloved companion.

But I would not make this statement too sweeping or general, for on the other hand, I could tell of hundreds of blessed homes, where the first and dominant thought in the heart of the husband is his wife's interests and her truest happiness. As I write there comes to my mind a dear white-ribbon local president,

who, after attending a purity conference conducted by myself, said, somewhat later, "Mrs Teats, when I first heard you, I thought your ideals of life were beyond the power of mortals to attain, but after thinking much about it all, and praying more, I ventured to speak with my husband. To my surprise and unutterable joy, he said, 'My dear, your wish shall be the law in our relationship in this regard.' "

Another good wife told me that since her husband had attended one of my lectures in the Y. M. C. A. in —— their home had been a bit of heaven. Still another said with tears in both eyes and voice, "Sister Teats, I can't begin to tell you what a change has come into our home since my dear husband attended your lecture for men at your purity conference. Our lives have been, as it were, reunited and the best of it all is, that it seems to have brought back the old lover-love." So I repeat that while there are stored away in memory's corridors such sad, sad histories of blasted hopes, ruined lives and unhappy homes, there are also scores of pictures of triumphantly happy homes of which the above are samples.

I have good reason to believe that when these higher truths of marital continence, with all the beneficent results therefrom, are sacredly and scientifically presented to the average

intelligent man, together with a loving and kind appeal, these same men will rise to the supreme test of their manhood, and greatly improve the conditions in these matters in their own homes. The battle will go much harder for some than for others, but God is faithful, He can still the raging tempest of passion as readily as bring the sweet calm upon the raging waters. There is nothing too hard for our God.

There is little hope of being the polished, smooth marble pillar without the rough and trying experience of the quarry with its many blows and constant friction. So it may be that all the will power, all the faith possible may have to be exercised in order to gain the victory, but victory will surely come to the earnest, honest soul, who is persistent in his determination to be a free man in Christ Jesus, free from degrading sexual bondage. The conquering hero in the battle with passion and appetite, is superior in courage and true manliness to the one who can walk with unfaltering step to the stake or face the cannon's mouth.

A man to be a true father must be willing to sacrifice his momentary pleasure for the sake of the beloved wife, and for the child that is to be. His attitude and prayer to God should be, "Search me, O God, and know my heart;

try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

I believe and have abundant reason for so believing, that God's spirit is striving with man as never before since his creation, and on this vital theme of marital continence. "As a man thinketh, so is he." No man need hope to be victor over passions, who permits his thoughts to dwell upon the unchaste, the erotic and the impure. There is little doubt but that if man had been made to feel and think, all these centuries, that he would be expected to "treat his wife as a lover, save when she would be a mother," there never would have been such a questionable standard set up as "marital rights." And what would be better still, it would be as easy to maintain continence after marriage, as during the days of courtship.

Had the thought that continence except for procreation, the divine plan and law of God, been as deeply rooted and as firmly grounded all these many years as has been the fatal error, that the marriage ceremony carried with it the privilege of so-called "marital rights" and indulgence for pleasure, then no finite mind could measure the grandeur which would be blessing this world, now sin-cursed. Granting this, then the greatest work of the church to-day

is to change the present thought of men and women upon this vital subject.

Thoughts are forces, leaving their impress upon the life principle, and through the error of wrong thinking on this subject we have had evil results. Change the channel of thought from "marital rights" to that of "marital continence" and we will have a new humanity. In order to do this, man must understand the laws of life, which make the true science of life. True Christianity and true science of life have no quarrel. "Our bodies are temples, sacred receptacles of a soul, and are the altar flames for future human beings." We make road charts and maps, and highways on land and sea; shall we not be as diligent and anxious to make safe paths and bridges for the tiny feet destined to traverse the path from birth to death, from time to eternity? Surely all contemplating marriage and parentage should be thoroughly equipped with the requisite knowledge, which will give to the child the highest possible vantage ground from which to start that all too often perilous journey.

The male germ, the spermatozoon, is the active life principle and the female germ, the ovum, is the passive principle of life. When the male principle is deposited, the little spermatooza begin the search for the ovum, and the one

first making the discovery is received into the holy sanctuary, the door of the ovum (not the uterus) closes, and none but God may know of the marvelous work going on in the prenatal laboratory, prepared by Him for the development of a human soul. The one cell systematically divides, first into two, the two into four, the four into eight, eight to sixteen, sixteen to thirty-two, sixty-four, and so on, and each part of the body is embryonically formed, and the mother furnishes the nourishment until a complete human being is born. This is often accompanied by much unnecessary pain, suffering, and not infrequently death, before another "opportunity" has been produced for God. Every new soul is a Divine opportunity.

As it is claimed by scientists that the spermatazoa live from six to ten days after being deposited in the uterus, it will be seen that for a mother to tell just the day of her confinement, even though Nature's laws of preparation and conception were strictly adhered to, is impossible for it can not be known just how soon the spermatozoon is admitted as a guest of the ovum. When this marvelous work begins in this sacred laboratory of God's plan for life development, every husband and every prospective mother should understand the limitless power vested in them for good or ill in the

growth of that embryonic life, destined to bless or curse humanity. This tendency for good or evil rests largely (barring some hereditary characteristics) with the prospective parents. Their thought-life will determine the character of the child in the main. It is claimed that the decomposed spermatozoa deposited after impregnation has taken place produces a peculiarly poisonous substance known to the medical profession as vernix caseosa, which is found upon the body of many new-born babes. This poisonous, cheesy substance is the cause of the greater part of the sore and inflamed eyes, scald head, many skin diseases and other evils common to young children.

I knew of a child whose mother was an outcast woman, an inmate of a house of ill-fame, who came into the world one mass of corruption, with hardly enough flesh to hold the bones together. The mother had been a social favorite, and greatly in demand by the more cautious. The babe had been submerged in spermatozoa, this had decomposed and the infant was barely alive as the direct result of this poison. The health officer was consulted and in answer to the question as to what should be done with the little one, said, "The only thing to do with it is to kill it, as it is a deadly menace to any one who touches it."

In the interests of future generations, I wish to express my firm conviction that every man and woman known to be the victim of venereal diseases should be placed past the possibility of reproduction. Great care is taken that the lower animals, which possess a money value, shall be scientifically protected from producing valueless offspring, and shall not a Christian civilization safeguard the interests and morals of society equally well? I would advocate a radical increase in the list of causes for which depraved individuals should be placed past the possibility of reproduction. The best interests and preservation of the home require that this list should include not only venereal diseases, but also drunkenness, all crimes against virtue, as rape and betrayal, and what is usually called "the violation of the marriage vows."

In speaking of the development going on in the ovum, I have called the center of growth "the sacred laboratory." The first laboratory is the organ where the marvelous preparation of the life principle exists, whether in the body of the father or the mother. This first laboratory is doubtless the most important of all, for the production of a strong, pure seed, without spot or blemish, is absolutely necessary for the best final results in the child that is to be. "Be not deceived, God is not mocked, for what-

soever a man soweth, that will he also reap." If a man sows the seed (spermatozoa) saturated with alcohol, tobacco or licentiousness (even though within the marriage bond) it is worse than vain for him to expect a clean, pure, strong harvest in the resultant child-life. Such sowing is absolutely criminal, and in every possible way should be prevented.

In this connection perhaps it would be wise to mention what I feel to be a defective and destructive error. Not a few most excellent people are believing in and adopting the theory that it is harmless and right to indulge in the sexual embrace for pleasure up to near the point of completion without the expenditure of the vital force. This they claim and maintain, furnishes the pleasure to be derived from sexual congress, without sustaining the loss of vital force or the danger of undesired offspring resulting. This theory cannot, I feel, be too strongly condemned. First, because of the fact that excess is liable to result. Second, if it is true, and no one will understandingly doubt it, that the vital force, or spermatozoa, takes on and is affected by the thoughts of the individual, then this theory, through the thoughts, will saturate, charge and surcharge the zoösperms with the characteristics of sensualism and selfishness, thus accentuating the

already overwhelming degree of immorality which baffles the best efforts of our civilization. Third, this theory throws wide open the door to illicit co-habitation outside marriage. But the safeguard will be the extreme difficulty of sufficient self-control to measure up to the theory. This fact will prove more or less of a safeguard against its extensive practice.

It is becoming more and more apparent that the world needs

"Two heads in council, two beside the hearth,
Two in the tangled business of the world,
Two in the liberal offices of life,
Two plummets dropped, for one to sound the abyss
Of science and the secrets of the mind."

Every thoughtful man must know that the priestess at the fire-side altar needs the ballot to help protect and safeguard the child-life intrusted to her care, and for the protection of her kingdom, called home. Charles Wagner, author of "The Simple Life," says in regard to woman and her place in the world, "They (women) should have a place and a part in affairs; women give good advice. It is not good for a country where they are excluded from public life; for a nation to do well, that which is required of it is that it must get together its best. Women bear a country's burdens, and suffer for their country, and they are entitled to be heard and respected."

The emancipation, through Christ, of the wife, and the exaltation of motherhood, means the emancipation of the human race, none receiving a greater blessing than man himself. The greatest needs of the "Requisites for True Parentage" are first, a good ancestry, being regenerated, that right generation might be possible; a knowledge, systematic and thorough of the Divine laws and science of life; perfect equality of parents before the law; equal rights of citizenship; hygienic and healthful living; no narcotic poisons of alcohol, tobacco, drugs, tea or coffee, or stimulating foods or drinks; preparation of the entire physical system as fully as possible; the soul "in tune with the Infinite" mutual consultation as to the time and conditions of the inception of a new life; a thorough knowledge of the powers of prenatal culture; absolute continence during gestation and lactation, the period of twenty-one months that the little life receives the entire nourishment from the mother's life.

Let the prospective mother dress healthfully, have plenty of fresh air, wholesome food, healthy exercise (and this may be the household duties cheerfully performed) cheerful company, and most of all be in a prayerful, reverential, worshipful state of mind. A most important requisite for the mother at this time is the

cheerful, loving sympathy and helpfulness of the loved husband, for no prospective mother can follow out the high ideals for the little developing life which lies beneath her heart, unless her husband is in sympathy with her, and is as wise and good as is she.

The earnest, persistent exercise of the moral and religious sentiments by the prospective parents, will give the child a conscientious, reverential spirit, so that a religious life, will be, in a measure, natural to it. "The Christian, like the poet" says Henry Drummond, "is born, not made." Nine months of prayer before the birth of the child, is better than nine years of prayer afterwards. Let the heart be kept pure, if parents would see the God-likeness in their child, for purity is light. It gilds and beautifies the mountain-top of God's everlasting goodness, and in this purity of heart only, will the soul ever find that sweet peace, rest and joy vouchsafed to human souls in immortality and eternal progress.

CHAPTER IX.

Prenatal Culture.

"Behold Thou desirest truth in the inward parts; and in the hidden part, Thou shalt make me to know wisdom."—*Psalm. li*: 6.

"Whosoever is afraid of submitting to the test of free discussion, any hypothesis, is in love with his own opinions, rather than with truth."

The condition of prospective motherhood, that most honored state in a woman's life, should be, under right surroundings, the most hallowed period of all her life; and will be if she realizes the fact that she is, with God, a co-worker in the creation of a soul destined to test the realities of time and eternity. All that is best and noblest within her should be awakened to meet the need of the child. Through her waking hours, her mind should be set upon one thing, namely to give the best possible culture to that little life developing beneath her heart. All the will power she possesses should, and must, if she is to realize her highest hopes, be brought into constant use, aiming to be all to that little life, before birth, what every true mother hopes and expects to be after birth.

With this end in view, the wise mother will, during the period of gestation, use all her powers of will to correct any and all undesirable traits in her own character. If inclined to be hasty in speech, or quick to take offense, she will practice self-control; if disorderly, she will systematically be neat and orderly about her daily work, having a place for everything, and determined to keep each article in its own place. If inclined to be extravagant or wasteful in household matters or cooking, she will do her utmost to correct that fault, for it is indeed a serious one. Many a husband becomes discouraged as he sees in the garbage pail, dry bread, yolks of eggs, remnants of a roast, half-spoiled vegetables, with countless other things, which with a little care and thought might have been saved. Watchfulness is vitally necessary in every home in regard to these seemingly little odds and ends, which can be utilized and made into dainty, appetizing dishes for some one of the three daily meals. So, if a prospective mother would give her unborn child the tendency toward economy and frugality, she must practise it herself.

The same general rule should be carried out in regard to extravagance in dress, which is fully as great an evil as wastefulness in household matters. While in New York City, investi-

gating all phases of life that I might the better help humanity, I visited the morgue, said to be the best in the United States, if not in the world. There lay on the spotless marble slab, the body of a young and attractive woman shot by her husband a few days before, in a quarrel over the cost of an Easter hat. The wife had taken the hat promising to pay fifteen dollars. To this price, the husband objected, refusing to give her the money for so expensive a hat. A violent quarrel followed, with the horror of murder as its result. Hundreds of dollars were spent in trying the case, one young life was ended, the man sent to the gallows, or at best, imprisoned for life, and all because of an inordinate love of dress and fashion. Perhaps some one asks, "But is not this an extreme case?" In its results, yes; but as an instance of the extravagance of thousands of women, no. I know of not a few cases, where families are living from hand to mouth, as the saying is, even receiving help from friends, yet when the money is forthcoming, will buy expensive hats, shirtwaists, and skirts, paying for these articles three times what is wise under the circumstances. The same type of women purchase two or three hats a year, instead of economically retrimming one, which might do just as well for two or more years with care. It is far wiser to economize

and lay by a little for the inevitable rainy day or emergency, which sooner or later comes to every household. Therefore, if a prospective mother would not give to the nascent child the tendency to extravagance, she must steadfastly practice economy, not only in one line of home life, but in all. In the sad instance of the Easter hat, some may say, "Yes, but while that man refused to furnish the fifteen dollars for a hat, he was perhaps spending that much and more for tobacco and possibly drink." That may indeed be true, but "two wrongs cannot make a right," and I am speaking in this connection for the little one which cannot speak for itself, for the unborn child, and I repeat that extravagance is one of the greatest curses of the day.

Dr. Fordyce Baker, one of the eminent physicians of this country, has been quoted by various authorities as saying, "The weight of authority must be conceded to be in favor of the idea that maternal impressions may affect the growth, form and character of the forming child." Dr. Seguin, another prominent medical leader says, "Impressions will sometimes reach the fœtus in its recess and cut off legs, or arms, or inflict large flesh wounds before birth—inexplicable as well as indisputable facts." In this connection, I am reminded of a home, in

which I was a guest on one of my lecture trips, where the eldest child, a son of twenty-three years, was seriously deformed. The mother, a woman of fine character, attended my afternoon lecture. The subject of prenatal culture was considered, and upon our return home, she related to me the following bitter experience: "When we were first married, we lived in the same house with my husband's mother, a widow, who had been opposed to our marriage because of the fact that her son was her only support. One afternoon a neighbor called on my mother-in-law, while I was, unknown to them, sewing in a room opposite, the hall being between the two rooms. Their main conversation was upon the subject of my approaching motherhood, coupled with cruel and unkind remarks about me. I did not want them to know that I heard the conversation, so kept quiet, although I felt I should scream in spite of all I could do. To stifle any sound, I bit my lip, and then crammed into my mouth some of the pieces of the garment upon which I was sewing, crying with a bitter heartache at the gross injustice done me. Soon, noiselessly, I crept up the back stairs into my room, locked the door, and threw myself on the bed in an uncontrollable fit of despair over my situation. In giving a deep sob, some of the muslin in my mouth (for

I had been too agitated to remove it) was carried down my throat and choked me. I immediately pulled out the piece, and thought no more about it. But, O, Mrs. Teats, when my baby was born, my little one whom I had so loved all those dreary months was laid in my arms, I saw that his upper lip was cut in two, and it afterwards developed that the roof of his mouth was gone, only fragments there, no palate and he has never been able to utter an intelligible word. Now you can understand why I was so deeply exercised at the meeting."

As the good woman, for she was a lovable, cultured woman, told me her sad story, I wondered whether many a defect, physical or moral, might not, if traced to its source, be the result of cruel, idle gossip. The physical condition and mental states of the mother during gestation, her impulses, emotions, joys, sorrows, thoughts and ideals influence powerfully the forming body, plastic brain and sensitive soul of the unborn child.

The author does not presume to say, that in either of the above cases, the "cutting off of legs and arms" is absolutely correct, or the case of the mother filling her mouth with muslin was the cause of the defective mouth and throat in her baby boy, neither do I know of any of the medical profession that can give a

positive scientific reason for such prenatal calamities. Belief is not satisfactory evidence. Some physicians have doubted the above, while more physicians have said to me, that doubtless the mother's action might have been the cause of the deformed mouth and throat.

The meditations of the prospective mother should be of the highest and noblest possible, full of lofty ambitions, even though *she* have little hope of ever reaching the goal. High aspirations and laudable aims should be constantly before her, not of the visionary sort, but of a most practical nature, lest the child be a dreamer and not a worker. Noble, everyday, consecrated common sense is what the world wants and needs. Despondency and regrets should be avoided, lest she bring into the world a pessimist, of which there is already an abundance. But neither should she go to the other extreme and soar with the lark or eagle, living in the seventh heaven much of the time, only to drop down to earth again. A happy medium can and should be maintained, in which the best is made of conditions she cannot help. Undesirable features of home life, if present, should be surmounted with a brave and patient spirit, and so give to the child as pure, spiritual, moral, mental and physical nourishment as possible. It is through

the blood that the developing body, mind and soul, receives its manifold impressions. Our thought, it is claimed, causes a chemical change in the blood; for this reason, if for no other, absolute continence should be maintained during gestation, if the parents would shield the child from the tendency to an impure life, and so prevent involuntarily adding one more soul to the increasingly large army of outcasts.

I am confident, from personal observation and investigation, that the main reason for girls and boys going wrong, from good and often Christian homes, is this thoughtless indulgence in sexual congress during, not only gestation, but lactation as well, since they are the two periods when the mother's influence upon the welfare of the child is absolute. This is the consensus of opinion among the up-to-date, capable and conscientious physicians of all schools. The sexual embrace during gestation is unnatural, unscientific, and unchristian and should be repulsive to refined natures. And yet, ignorance and selfishness combined have blinded the eyes of some of the very best men the world has produced.

A minister, in whose home I was at one time entertained, said to me at the close of the first of two lectures I gave before the Y. M. C. A. of the city, "Sister Teats, is it really true that no

intercourse should be permitted during pregnancy?" "Most certainly," I replied, "that is scientifically and religiously correct, my brother." Then I explained to his complete satisfaction the reasons for strict continence from the foundation truths of both the Bible and science. "Well," he replied, "that explains many things which have been a mystery to me." His first child, a son, had been impure to a horrible and distressing degree. "Wife and I not only did not know this fact, which all too late I am compelled to concede, but, on the other hand, we were under the impression that those relationships were beneficial during pregnancy." And he gave the opinion of a valued family physician as their reason for so thinking. It is said that "Hell is paved with good intentions," but I am thinking that a low grade of medical science, which has given such pernicious advice, will have its followers sandwiched in between the good resolutions.

There is little doubt that the perversions of sex-life in the marriage relation is largely responsible for the large death rate—one in every fifteen—at the time of the first confinement. The excess in indulgence the first months or years of married life, followed by erroneous ideas allowing unusual excess during gestation, is largely responsible for this condition. Relia-

ble statistics state that annually one million, four hundred and fifty thousand mothers solve the problem of eternity from the threshold of maternity. With unselfish, intelligent care, the greater part of these deaths might be prevented.

In New York City not long ago, before a large gathering of ministers and missionaries, J. Hudson Taylor, a missionary from China, said, "I know of one of our missionaries, who has six wives lying in a cemetery in China, with yet another in a churchyard at home. A large number of our missionaries are living with their third wife. At our missions we buried young wives until we were compelled to make a rule that missionary women must live three years in the country before marrying. Twice as many of our married missionaries have to take furloughs as those unmarried. Single men and women do not break down in China, and I want to emphasize that fact. It has been our experience that those who went out married have not acquired the language as easily as single missionaries. Indeed the married workers, desirous of learning rapidly have separated for a season, that they might study more advantageously." (The above quotation is taken from "Marital Purity" by Miss Belle Mix.)

If this is the opinion of a trained and practi-

cal missionary, what lesson should Christians at home learn from it? The teaching of marital continence is the only, as well as the Divine remedy for such deplorable conditions. Let the Church of Christ join the crusade in purity, which is teaching the scriptural doctrine of Bible continence, then the above conditions will become a thing of the past. But, thank God, not all missionaries are of this type, nor are all Christians in America so grossly ignorant or selfish. The author knows of one young married couple, who in their married relations have lived "the lover's life," and at the close of three years of preparation for foreign missionary work, the splendid young husband could say, "I have kept my virgin," and this rule was to continue to govern their life while on the mission field. What a sublime contrast to the six or seven wives laid in the cemetery, by the missionary of whom Dr. Taylor told. How were these wives murdered? As Miss Willard truly said, "by deadliest lust." The abnormal sensualism of some of these missionaries can not be said to result from strong drink, for that would soon recall them from the missionary field, if known, or if on account of drink, six wives had been buried. But sensualism goes on its deadly way unchallenged. Drink kills its thousands; but lust its tens of thousands,

and I repeat that the time and conditions under which this sensualism receives its greatest impulse, is during that period which should be the most sacred of all life, gestation. Alcohol and drugs, however, come in for their share, a comparatively small one it is true, in the defective child life resulting from abnormal prenatal conditions. Nicloux, in *La Semaine Medicale*, of April 4, 1900, from the results of a series of experiments concludes "that alcohol passes from the mother to the fœtal system, also that it is eliminated in the milk." He, therefore, believes "that a child may develop a prenatal desire for stimulation." This law of transmission through the habits of the mother during pregnancy was recognized when the angel Gabriel told Manoah's wife to shun all wine and strong drink that her son might be a man to deliver Isreal from the oppression of the Philistines.

Prof. Hoge, of Worcester, proves from careful investigation the injurious effects on pregnant animals of alcohol, the result being almost invariably imperfectly developed or dead offspring. Another physician in a public institution for epileptics states that the great prevalence of epileptics in that country, where wine was extensively made, was the direct result of wine drinking, which was a common practice.

The use of drugs, usually taken to produce miscarriage, during pregnancy, is responsible for a large number of imbeciles and epileptics, which are a care and expense not only to their unhappy parents, but to the state or nation as well.

CHAPTER X.

Prenatal Culture.

(Continued.)

"And He set the rods which he had piled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink." "And the flocks conceived before the rods, and brought forth cattle, ringstreaked, speckled and spotted."—*Gen. xxx:* 38-39.

In a most excellent home where I was once entertained, my host called my attention to his dozen or more fine dogs, out in the kennel. "Yes," I replied, "I scraped their acquaintance about three o'clock this morning." "Well, I'm sorry," said he, "I forgot to tell them not to bark this morning." Then rising from the sumptuous dinner, (and a man must be intensely interested in anything which takes him from a well-cooked dinner) he repaired to the library, and returned in a moment bearing in his hand a large chart. The dishes had to be shoved to one side in order to make room for the great sheet of parchment which had a far greater fascination for mine host than the tempting viands on the table.

Spreading out his chart, he said, "Now, Mrs.

Teats—well, really, I guess you will have to come around on this side of the table to get a good view of the chart." "Now," he continued, when I had changed my place, "you see those five divisions out of the eight?" "Now, this is the 'Duke of Argyle,' this one the 'Duke of Wellington,' this one 'Gladstone,' this 'Lord Chesterfield,' and so on to the end of the list. Now I have to show a pedigree and a clean ancestry for five generations back, before I can have them registered." And then with a look of supreme satisfaction he continued, "And my dogs are all registered." Then he brought out some thirty or forty pictures of those same splendid registered dogs, in different posings.

Now, all the time that man was talking, I was thinking, not of what he was talking about, but of his two little still-born babes which had been laid sorrowfully out of sight. Plenty of dogs, but not a child in the home. I thought, "race suicide—but dog multiplication." And I could not refrain from saying, "Brother, don't you think that if good men gave as much consideration to the procreation of human souls, as they do to the lower orders of life, that there would be fewer nails driven in the little white coffins?" "O, I suppose so," was his evasive reply.

What a condition for a loving, long-suffering

Heavenly Father to look down upon, for this instance is, sadly enough, no exception, but rather, the general rule. A thousand fold more thought, time, money and earnest effort given to the improvement of the lower animals and to the bettering of the vegetable kingdom, that perish with the using, than to the intelligent consideration of the child being well-born.

In the words of Bishop Berry, who said in speaking of the attitude of the Christian church toward the liquor traffic, thereby expressing his intense anxiety, "Awake, O church of God awake, and smite this foul monster." And so, with all the fervor and earnestness of a soul filled with loving solicitude for the church of Christ, and for humanity, I cry from the depths of my soul, "Awake, O church of God, awake, and smite this foul monster of marital licentiousness, which is sapping the life-blood, and the spiritual power of the church. Smite this demon with a brave, fearless, courageous crusade of education on this all-important question of the right of the child to be well-born, especially in Christian homes."

God is calling to this battle! If the unborn generations could speak, they would call up to the twentieth century church, and their cry would be, "save us from being cursed into existence, mortgaged to a life of sensualism,

drunkenness and the long list of needless crimes. Save, O save us from such a fate by educating our potential parents." May the Holy Spirit burn that cry into the hearts of the Christian church. Beloveds, there is such a cry, whether we will hear and heed it or not.

Unsuccessful attempts to destroy the life of the unborn child, or even the strong desire to do so, often results in the production of a human monster. "The mother of Garfield's assassin, Guiteau, unsuccessfully attempted to produce an abortion by taking drugs, because she was predisposed to spells of insanity, and while confined in a room because of this, (a period of several years) she gave birth to two children; one of whom died, and the other spread a pall over our country by murdering President Garfield."

The child was stamped with the disposition to murder before he ever saw the light of day. And who was responsible for that fearful predisposition? No other cause can be assigned than the passions of that young husband, who started the young life, and then insisted upon abortion because of the mother's insanity. This resulted in the birth of a murderer, who robbed America of a president, and so it seems clear that it was passion which caused the death of President Garfield.

In forty-five years, rum and sensualism have virtually caused the death of three presidents. Any husband who will insist on the indulgence of sexual satisfaction with an insane or semi-insane wife, knowing that a child is liable to follow, is unworthy the name of husband. Such persons, with those who debauch childish innocence or maidenly purity, and those who have become so diseased that they are a menace to society, and curse child-life into existence, should be, by law, placed past the possibilities of reproducing themselves. "Drastic measures," do you say? Yes, but the alarmingly rapid increase of all classes of criminals and moral perverts requires some "drastic" measures to check the oncoming tide of impurity and crime. I grant you that it is no compliment to us as a civilized Christian nation that conditions are such as to justify the suggestion of such drastic measures. If only the church would awake to her privilege on this subject, she might change all this in time. I am thinking that the glad day of deliverance has dawned.

Some years since, a minister of the gospel, who swayed audiences with his eloquence, preached love, purity, and the Golden Rule, while his home life was almost unendurable to the rest of his household. He was tyrannical and overbearing to such a degree that his wife

became exceedingly skeptical. At one time during the gestation period, the husband seemed worse than ever, and the poor wife had about concluded that there was no reality to Christianity, and almost doubted the existence of a God, and as a result, she gave to the world a child endowed with many excellent and superior qualities; one possessed of unusual oratory and a great heart, yet one of the most pronounced skeptics of modern years, Robert G. Ingersoll. And who, think you, was to blame for that spirit of skepticism? I answer without hesitation, that husband and father. If he had lived his religion as he preached it, even to a medium degree, it is not saying too much to assert that that magnificent mind and heart might have been "in tune with the Infinite," and that he might have been a mighty power, under God, for saving souls for Christ, instead of turning them away from "the best friend man ever knew."

The lessons to be learned from this sad instance are, first, that a father is just as responsible for the weal or woe of the unborn child, as the mother; for he can make it utterly impossible for the prospective mother to maintain that state of mind which will insure the best results; while he can, on the other hand, render invaluable service in helping that mother to

give the best possible culture to the little one that is to be. The second lesson is, that if parents can start their children away from God, as in the case of Mr. Ingersoll, what can not Christian parents do in starting their children Godward?

Thoughtful persons, who have given this subject study, know to-day, that the pain, anguish, suffering and often death, which accompany and follow child-birth are absolutely avoidable and unnecessary, if parents learn to keep God's law of sex-life and reproduction. The most up-to-date physicians say that a normal woman, possessed of usual good health and constitution, who lives a continent life before impregnation and during gestation, dresses healthfully, with all clothing suspended from the shoulders, takes plenty of physical exercise (not violent) lives much out-of-doors, sleeps where there is an abundance of fresh air, eats proper, wholesome food, with no tea or coffee or other poisons, has daily friction baths, using plenty of water both within and without—in short, lives up to the laws of health—such a woman, I repeat, can "bring forth" without any pain whatsoever, provided always that she is a normal woman.

The delivery will be simply muscular work, but not pain. This has been tested repeatedly, and I have personally met many such cases.

Elizabeth Cady Stanton tested the truth of this statement with her last two children. With the one next to the last she suffered very slight inconvenience, and when the youngest child was born, she happened to be alone. She waited upon herself, cared for the child, and took dinner at the table with the family the same day, suffering no inconvenience or pain from what her friends said would kill her. And most wonderful of all, she did not have a single pain at the time of delivery.

This is as it should be, and as it would be to-day universally, if we had but had the doctrine of continence given us during all the Christian era. This doctrine, that regeneration in the atonement, means right generation in the Christian homes, and the same influence of this great basic truth of marital continence, if it had been taught and lived by Christians, would have permeated society outside the church, to such an extent that we would not have sufficient impurity to even give it the name of the "social evil."

When such statements as the following appear in the daily press, what stand should the pulpit take, on this sacred theme of parentage and child life? "The most sacred duty and the noblest privilege of existence, is in adding a worthy member to the next generation." It

is impossible to exaggerate the influence of a mother's mental condition, previous to a child's birth. Children have been rendered vicious by evil effects produced upon the minds of their mothers.

"Such children are condemned before their birth to idiocy and hopeless, moral deformity, by the dissipation of parents, especially excessive drinking. (He might well also have added, sensual indulgence). Every evil influence, moral or physical, brought to bear upon a mother before the birth of a child is apt to be found repeated, and often in an exaggerated form in the child."

Herbert Spencer says, "a fault in a child presupposes a similar fault in one of the parents." The mother of little Jesse Pomeroy used to sit at her work and watch her husband, who was a butcher, kill cattle, sheep and hogs, while she was carrying little Jesse under her heart. The natural result was a human monster, who, when twelve years of age, had killed some five or six children, and at the age of thirteen was sent to the state penitentiary for life. The prisoners felt sorry for the boy, and gained permission from the warden to allow the child to have a pet kitten in his cell part of the time. But the very first night he had the kitten with him in his cell, he killed it. When asked by the

warden why he did so, he replied, "I don't know. I just can't help it." He was born a murderer, the predisposition being formed before his birth.

A leading medical journal states that in 1900, the estimated number of abortions was one to every fourteen pregnancies. Now, five years later, the best authorities agree that the average is one abortion to five pregnancies, and that the greater part of these occur in so-called good society and high life.

One of the most important factors in the life of a prospective mother is her food and diet. The following is said to be very important in the dietary: Albumen, or some equivalent proteid, such as gluten, is perhaps the most essential element. A deficiency in albumen causes pallor, from impoverished blood, and weakness from the wasting of the blood and other vital tissues. It is of the utmost importance that the prospective mother should eat the sort of food which will produce blood, for the nascent child receives its nourishment through the blood of the mother. The following table shows the amount of peas, beans, lentils and other foods required to furnish three ounces of albumen for the daily ration. It is from Dr. Kellogg.

Peas	9.12	Tomato	134.8
Beans	7.4	Turnips	133
Lentils	7.6	Asparagus	111
Almonds	9.4	Cabbage	105
Walnuts	10.8	Apples	500
Peanuts	9.4	Peaches	285.6
Pecans	18	Oranges	250
Protose	9.2	Strawberries	182
Cornmeal	20.6	Cherries	285.6
Whole-wheat bread	23.	Grapes	333
Oatmeal	13.2	Bananas	105
Rice	29.8	Porterhouse Steak	10
Potato	91	Cream	74
Squash	181.8	Eggs	14
Beets	153.8	Milk	48

Every child in a Christian home should be a child of prayer. "The crime against a child begins when it is conceived in anything less than mutual, holy love." Dr. Cowan, in his "Science of Life" says the following prayer or something very similar to it should be in the hearts of Christian parents previous to the inception of a new life.

"O, God, our God, this morning, in the full glory of Thy ever-present presence, we supplicate the aid of Thy love, Thy glory, Thy power in this our soul's desire. Of, and from Thee, let the light come, which is to guide it into life, through life and into eternity. Make it, as we so earnestly desire, a bright, happy, loving child. Implant in its organism the qualities which will enable it to live and grow toward perfection. Give it, we pray Thee, the elements

of a holy life, so that all its thoughts, words and actions shall be but a reflex of Thy ever-present love. And to the end of doing these our desires, impart, O God, to us, strength of will, firmness of purpose, purity of life, and the full measure of Thy daily and hourly presence. And to Thee, O Thou Ancient of days, be the honor, and glory and praise. Amen."

Mark the difference between the "hearts' desire" and the accidental, thoughtless, selfish manner surrounding the inception of the average child-life coming into existence, so often unwelcome, at the first, the little life taking on the regret and frequently the rebellion and discord felt that another life is to enter the home. No wonder the army of tramps is steadily increasing, when there are so many children that are unwelcome in the homes of our land. That fact of no welcome is strongly and indelibly stamped on the little nascent lives and as soon as possible they leave that home, greatly then to the regret of the parents. But they are only reaping what was sown years before in the life-impulses given to the unborn children. Unwelcome is written in every fibre of the little one's being. The lack of love for the unborn child by its parents results all too often in a total lack of love for the parents by the son and daughter of the home. And this result is

scientifically natural if there is any such thing as prenatal influence.

It frequently occurs that the husband is as deeply exercised over the conditions which he feels are not as they should be as is the wife, and together they rise or fall. However, we have reason, because of the rapidly increasing interest in this sacred theme, to take courage and go forward. For in the words of Miss Frances Willard, "A great new world looms into sight, like some splendid ship long-waited for; the world of heredity and prenatal influence, which is flooding with light, the *via dolorosa* of the past."

Poor old humanity! So tugged by failure and weary of disaster, turns to the cradle at last and perceives that it has been the Pandora's box of every ill, and the Fortunatus casket of every joy that life has known. When the mother learns the divine secret of her power; when she selects in the partner of her life the father of her child, and for its sweet sake rejects him of unclean life; when the man seeks life's highest sanctities in the relationships of husband and father, then shall the blessed prophecy of the world's peace come true.

Then the conquered lion—lust—shall lie down at the feet of the white lamb of purity, and a little child shall lead them. The greatest

right of which we can conceive, is being slowly but surely recognized—the right of the child to be well-born.

CHAPTER XI.

Rights of the Unborn.

"And took unto him, Mary his wife; And knew her not till she had brought forth her first born son."—*Matt. i: 24-25.*

"To cure is the voice of the past; to prevent, is the Divine call to the Christian church of to-day." Emerson says, "To be well born, all the virtues are natural, not painfully acquired." And it is an accepted saying, "If we would have our children love us, we must love them before they are born."

Parentage ennobles every man and woman, and they can best fulfill this mission if, in the inception and development of the unborn child, they study and obey the laws of God governing these conditions. In the well developed three-fold nature of the child, lies the future safety of the home, the spiritual power of the church, the social and political life of the nation. Therefore, the motherhood of this country, at least, has a right to require and expect the heartiest co-operation of these three agencies, the church, society and the state, in

the effort to produce the highest possible type of Christian citizenship.

"But," it is asked, "what is the legalized liquor traffic doing toward aiding motherhood in this matter?" Just this, that while the effort of individual motherhood is constructive, the policy of the Government-protected liquor traffic, is destructive. Strong drink accentuates passion, and passion invariably degrades motherhood, thereby cursing the unborn. It is the right of every child to demand at the hands of Christian civilization, protection from a drunken, sensual parentage. To secure this there must be a change in the present policy of the government licensing destruction, to one which will be protective and constructive—one of a nobler civilization.

The angel Gabriel told Manoah's pregnant wife to shun "all strong or intoxicating drink, that her son might be a man to deliver Israel from the Philistines." If the United States would have a citizenship possessing the clear brain, the physical power and the moral stamina to safely conduct this government, settling aright the many vexatious problems of to-day, she must kill at the ballot box the legalized saloon. Prohibitory laws must be enacted for the protection of her present and millions of unborn citizens. This is the inalienable right of the

unborn child at the hands of the United States government.

An owned maternity at the mercy of a licensed paternity is a constant menace to society. The old and cruel theory of "marital rights" (?) is beginning to be burned out of the home life to a goodly degree by the white heat of scientific truth, relative to the laws governing the rights of the child to be well born and the illumination by the Holy Spirit of man's mind. A knowledge and recognition of the laws governing the improvement of the lower animal kingdom, has set many men to thinking, and from this serious thought, there has developed to no small degree, the determination on the part of many fathers, to protect their unborn children to the extent of maintaining God's natural laws of continence during gestation. As soon as the thoughtful man realizes the beneficial results to the unborn, to his wife and to himself, also, he will resolve to maintain the Bible law of continence not only during gestation, but during lactation, as well.

When these two steps are taken, these two victories won, the death knell of the present abnormal degree of sensualism will have been sounded. Then a large proportion of blood and skin diseases, of weak and sore eyes, and of the countless phases of physical, mental and moral

disorders, resulting from ignorance of these laws of life, will be eliminated, and this accomplished, the millenium dawn will appear. This is no mere vision of a social reformer. The highest medical authority sustains these statements.

Professor Theophilus Parvin, now deceased, in his lecture to the students of the Jefferson Medical College, at Philadelphia, laid great stress upon the fact that there should be no sexual intercourse with a pregnant mother. He strenuously urged that after impregnation was assured, all sex congress should cease. Still further he insisted that "not only during gestation, but subsequent to confinement, there should be no intercourse, until after the child has been weaned."

Compare that advice for a moment, with the present custom. Dr. Bayer gives the following conversation he had with an educated Indian physician, Dr. P. T. Johnson, of Pennsylvania, in 1902. The speaker was a full-blooded Indian of the Tuscarora tribe, graduated from an American medical college, and doing special work later in European universities. "Our people have always known, and the old mothers of the tribe teach, that sexual connection after pregnancy, is the cause of the condition known to the medical profession as 'vernix caseosa,'

and they forbid intercourse during that time. Caseosa is never found on a papoose, save where the father is a 'low-down' character, and," the doctor added, with a twinkle in his eye, "partly civilized."

The testimony of Mrs. Dorcas J. Spencer, of California, is of especial interest, as she was an earnest and intelligent worker among the Indians. She says, "In their primitive life, all the men and boys beyond early childhood slept in one house, in each rancheria. The family home, of which there would be several on a rancheria, might shelter a patriarchial family, perhaps two or even three generations, but only the women and younger children slept there. There was in each rancheria, one house set apart for the occupancy of women during menstruation or following child-birth or miscarriage, the latter periods being thirty to forty days.

"Children were permitted to play together until a girl approached her first menses, the appearance of which was the occasion of a feast and dance to be given by her father. This had a religious character, when the diadem of possible motherhood was placed upon her brow with appropriate ritual. After that age, a girl might never be alone with a man or boy, and on no account must one touch her person.

At certain seasons in the summer, men and women might not cohabit and never before going on a hunting expedition, or before any effort requiring special nerve and endurance. A man might never cohabit with his wife after a feast, especially of meats. The woman's person was sacred during pregnancy and nursing. A little child was regarded as in some degree supernatural and must not be treated with slight. A buckskin string used to be tied around the infant's ankle, and kept there as long as the parents refrained from cohabitation. The grandmother watched jealously for that string as a defense of the child from ill luck. An intelligent Indian of my acquaintance died a Christian man, and on his death-bed confessed a sin that had grievously burdened his conscience. He had cohabited with his wife after a big dinner of fresh beef, and felt the remorse of unpardoned guilt upon his soul."

Christian civilization has done away with the superstition of the Indians, but still clings in the main to the civilized (?) physical necessity theory for man.

Dr. Bayer, previously quoted, further says, "Among primitive peoples, such a substance as vernix caseosa is unknown. This is proven by the custom of washing the new-born babe in cold water, which would be impossible with

infants of so-called civilized parents, because the former are usually covered with a cheesy substance known to physicians and nurses as vernix caseosa. Skin diseases are unknown among primitive peoples, nor are they afflicted with sore or weak eyes. An Indian wearing spectacles would be a curiosity."

At one time, the author had considerable experience with the Omaha and Pawnee Indians, and she studied these points with great care. She can most emphatically verify the foregoing testimony, and furthermore can sustain the statements often made as to the painless confinements of Indian women. The natural delivery is severe muscular action, often, but not actual pain. Often an Indian mother has given birth to a babe in the afternoon and gone on the march the next morning. There is no denying the fact that the major part of the suffering and discomforts of child-birth is due to sexual connection during gestation.

No dumb animal, with but one exception, it is said, would attempt to approach the expectant mother. Thus animals seem to recognize Divine laws from the standpoint of instinct, while man constantly violates these laws, although possessing intelligence and reason. Oh, when will Christian man measure up to the God-likeness within him, and cease to permit

selfishness to dominate his otherwise splendid life! God is calling His children to a higher and holier plane of living in the home sanctuary. Beloved, do not turn a deaf ear to God's call. Little ones who have not yet seen the light, will some day walk in your footsteps. See to it, my brothers, that you do not cause those little feet to turn in the way of the outcast or the libertine. The whole matter lies in the hands of the fathers and mothers.

Dr. E. B. Marshall, of Pennsylvania, says, "The Dunkards refrain from sex relation during pregnancy, and I do not remember a single case where there was an appreciable amount of vernix caseosa on an infant born to a Dunkard during my long practice of twenty-five years among these people." Dr. M. M. Davis corroborates the foregoing statement, saying "In my practice among the Dunkards, I have learned that sexual congress is never indulged in during pregnancy." Dr. Hubbard further testifies, "I have kept a record of more than one hundred cases, and have found in every case, where there had been no sex congress after pregnancy had set in, that the babe was born free from that unctuous substance, vernix caseosa; but where sex relation existed, the child was covered with more or less of this poisonous substance. My plan of investigation was, after I had made all

comfortable, to sit by the bedside, and say to the mother, 'What do you think of the idea which some persons have that there should be no sexual intercourse after gestation has taken place?' Her reply invariably gave a clue to the condition of the child, so far as vernix was concerned. If the mother said that both she and the father believed it was proper to refrain from sexual relations during pregnancy, then in every case, the child was cleanly born. On the contrary, with the same question asked of another mother, if she said, 'O, we think those who preach continence are wrong, there was invariably a large amount of the cheesy substance found on the child.'"

So eminent an authority as Dr. Hilscher says, in the February number, 1900, of the *Medical Summary*, "Reliable statistics are given in which it is stated that one-third of the blind in Europe become so from the poison of vernix, and that alone." Dr. Baker says, "It is believed by eminent medical authorities that spermatozoa remain active from six to ten days after being deposited, and that after pregnancy, they work their way through the membrane containing the fœtus. There they remain in suspension, until they, in a sense, become lifeless, being taken up by the nascent organism, to be passed off by the mother."

It is claimed that placed in a closed jar the spermatozoids still move at the end of fifty or sixty hours. "We maintain, with logical argument sustained by corroborative evidence, that the material known as vernix caseosa is but the remains of spermatozoa, which have been deposited on the fœtal structure. It can be proven that this vernix is not a product of the fœtus nor of the amniotic fluid, as is often asserted by medical works."

Some fifty or more physicians are quoted in "Modern Research" as saying that this poisonous substance known as vernix caseosa, is the decayed remains of the spermatozoa contained in the seminal fluid of the husband, the direct result of sexual congress during gestation. Besides this, scores of parents, when tactfully questioned, verify this statement. In proof of the fact that the uterus does not close absolutely, there are many cases known by the medical fraternity, of super-impregnation. One case of this sort is recorded, where a mother gave birth to a fully-developed and healthy child, four and a half months after the first child was born. Another case of super-impregnation, was this: After six months pregnancy a three-pound child was born, and a few hours later, a babe weighing eleven pounds, with both a large and a small placenta (after-birth). Such cases wholly dis-

prove the once-accepted theory that the uterus was absolutely closed after impregnation.

In an afternoon meeting for mothers, the author presented the subject of vernix caseosa, arguing that it was virtually the decomposed zoösperms, and that it was this substance which covered many babes at birth. One woman present rather doubted the statements. At this juncture, the leading physician of the city rose and said, "Sisters, this is a very important theme, and while I am the physician of most of the families represented here this afternoon, and have carried many of you through the trying ordeal of childbirth, I am going to say that the speaker is absolutely correct in her statement that vernix is but the decayed spermatozoa, and further, I can invariably tell, when aiding at confinement, whether continence has been maintained, and to what degree. And this I judge from the absence or presence of vernix caseosa."

But I am confident, from the personal heart-to-heart talks had with wives and husbands, as well, that more and more the laws of continence, at least during gestation, are being recognized in many homes. This is also shown by the following: "Elsasses found that one-half of the children, of both sexes, are born without caseosa, the other half with varying

amounts." At another afternoon meeting, where the author had charge of a question box, a gentleman came before the meeting opened and said, "Mrs. Teats, I want to ask a question about continence during pregnancy. I believe the opposite of this to be the greatest curse of the marriage relation, but I don't know just how to word my question." The query was written for him, and at the proper time fully answered. This one circumstance out of many is cited to show that thoughtful men are considering this matter of continence during gestation as a serious one.

It is coming to be more and more recognized both by the medical fraternity and the laity, that the major part of the uterine, ovarian and similar disorders are caused by sex perversions. Also, that the difficult parturition is very largely the result of incontinence. It is admitted now, by specialists, that much of the unnatural and excessive flowing and dangerous hemorrhages are the direct result of abnormal sexual indulgence. Dr. D. F. Cecil, in an article published in 1900, speaking of uterine hemorrhage, says, "Our theme brings before us pale faces, aching hearts, solicitous queries, and trembling bodies, and bids us enter a chamber where some loved wife lies dying of uterine hemorrhage. We are besought to contend with the angel of death for

the precious body of the dear wife and expectant mother. What has brought about this crisis? Whose fault is it? Whence comes and why flows all this life blood? And I answer 'Way back near gestational inception, a sweet string in the Aeolian harp of procreation became unstrung, and was left out of tune.' In plain terms I charge the cause of primal strain, of ante-partum hemorrhage to the man who, not recognizing the solemn sanctity of marriage, smites his tender partner with the abandon of a bovine. Many a time have I been called by a not too tender husband to staunch the flow of life blood, and when I have suggested that there must have been violence to cause such fearful flooding, he usually lays it to the wash tub." There are few Jean Valjeans who are willing to stand up and condemn themselves.

It is claimed by the medical profession that epileptics and imbeciles are rarely found among the first-born children and the reason given is that the first child, is as a rule, desired and no drugs or other measures are resorted to in an endeavor to take the life of the unborn child. The author has found, in the limited number of cases she has been able to investigate, that usually the most sensual among several children, is the first-born, because of the excess of sexual congress during gestation. The subject has

been a difficult one to investigate, partly because of the delicacy of the question, and partly because of the common ignorance upon the injurious effects upon the child of sexual relations during gestation.

"The rights of the unborn" may be stated, in a short recapitulation, as follows: The first right of the child, and an absolute right it is, is to be loved during the period of growth 'neath the mother's heart, unmolested by any intrusion on the father's part and so protected from any sensual emotions. It is the right of the unborn child that the mother should have plenty of fresh air, sunshine, wholesome food and drink, no drugs, alcohol or other narcotics, but good cheer and gladness, love for the beautiful, reverence for all that is good, pure and true. It is the right of the child that the mother should be surrounded by the tenderest consideration and solicitous love. All of this, and much more, is the absolute right of the unborn. But in all of the consideration of the subject, don't forget that the father is just as responsible in conferring and controlling these rights as the mother. Thank God, though, that the glad day, when these ideals shall become blessed realities, though long-delayed it is coming, yea, has come, and that to stay till the end of time.

A portion of this chapter, referring to vernix caseosa, is taken from Dr. Bayer's important work, "Modern Research," which should be in every Christian home. It is published at 81 Fifth Avenue, Chicago.

CHAPTER XII.

Our National Sin.

"Righteousness exalteth a nation, but sin is a reproach to any people."—*Prov. xiv:* 34.

As the centuries come and go, and as the ages pass into history, civilization ebbs and flows; but the flood-tide of each age, each century, leaves a higher mark than the preceding, and the result has ever been progress. Nations and peoples have risen and fallen, have come and gone; but each succeeding age has borne fruit of the seed-sowing of that period, so that to the people of the next age, the following century has been given a firmer and stronger foundation on which to build a higher type of civilization. Through all the conflicting history of the past centuries has run, like a golden thread of promise, God's plan for the world's redemption. Never has it been broken, nor will it, until "all shall be fulfilled."

True, His eternal purpose of carrying out this plan of redemption has, as far as men could see, been retarded, and at times almost lost sight of· often too, truth has been buried 'neath the

debris, the rubbish of ignorance and superstition, dogmas and strange doctrines, greed and selfishness, sensualism and lust, yet, "truth crushed to earth" has risen again. God's cause has marched steadily on, and because "right is right, and God is God" truth must triumph over wrong and error. Truth is what all the world is seeking. This search after truth and the deep-seated hunger of the human heart after righteousness lie at the very foundation of the countless beliefs and religions the world has produced since man "was created in the image of God."

Most of the religions of the world possess much of good; more or less of truth. Hundreds of volumes have been written in which the various religions of the world have been treated, but invariably the most learned and best authors affirm anew that no religion is like that of our Saviour, Jesus Christ. No religion since God breathed the breath of life into man, has ever given the world so high a type of all-around civilization as the Christian religion. No other religion takes away the guilt, the desire to sin, and at the same time causes man to love his enemies, and his neighbor as himself. No other religion reaches out its helping and inspiring hand to the common people. No other sets on fire the soul to seek out the lowly, the de-

praved of earth, the prisoner, the outcast, to rescue and save. None other gives "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness," as does this religion given by "the meek and lowly Nazarene."

No other religion or philosophy serves so effectively the crying needs of sinful humanity in "binding up the broken-hearted," giving a blessed peace within, when all is turmoil without; comforting and supporting through the most trying experiences of life; sustaining through even the dark valley of death, making a dying-bed feel soft "as downy pillows are;" giving such promises of a blessed hereafter to be filled with joy unspeakable, with glory eternal! Rightly should the world rejoice for such a wonderful Saviour, who rescues from the uttermost degradation and raises to the highest delights of Heavenly bliss, both here and now, and through eternal ages.

But notwithstanding that the great Father, heart of God has provided such a Saviour; the world, as a whole, is still submerged in sin, for from the beginning, man has been slow to recognize his best and truest Friend. To the question so often asked, "Is the world growing better or worse," I would reply both, "yes," and "no." Forces of sin and righteousness are alike

stronger and more active than ever before. This is doubtless owing in a large degree to the general advancement of material civilization, the facilities for rapid transit and transmission of the thoughts of men, both for good and evil. At times, it seems as if in our day, the forces of sin and righteousness are engaged in a death struggle for the mastery and victory. Which is, for the present, at least, to win? This question, momentous as it is, must be answered by the church of Jesus Christ and her allies, and there can be no compromise whatever. While every lover of righteousness knows that ultimately victory will crown the banner of King Emmanuel, yet, it is also plain that man by his action or inaction, his attitude towards sin of every phase, even that curse "which cannot be legalized without sin," can defer that glad day of victory, when "Christ shall be all in all."

Christian men cannot expect to usher in a reign of righteousness so long as they give their consent to, and support by their ballots, the liquor traffic, which produces more sin, want and crime; more misery, woe and degradation, more poverty, theft and murder, more licentiousness, heart-ache and heart-break, than all other causes together. The liquor traffic causes tears and blood to flow, debauches manhood, thereby robbing womanhood of the priceless

gem of purity, it breaks up countless homes, poisons parentage at the fountain of life, damning children into existence, mortgaging them to a life of misery and sin before they have breathed an independent breath. The traffic stultifies and if not speedily checked, will eventually assasinate, the public conscience. I repeat, Christian men cannot expect to see ushered in a reign of righteousness so long as they, directly or indirectly, support by voice, pen or ballot, by action or inaction, whether from policy, expediency, party fealty or any other reason whatever, this monstrous national sin, the legalized liquor traffic.

Should the time ever come when the public conscience shall lie prone upon its face, then can the grave of this nation be dug, and historians will write the same sad story of our beloved America, "the gem of the ocean, (once) the home of the brave and the free," as has been written of Greece and of Rome; countries which have produced, doubtless, as high a type of civilization, as noble philosophers, as wise logicians and serious thinkers as the world has ever known. Yet those nations went down, not from foes without, but from foes within; from the same foes which threaten the perpetuity of America—these being the drink curse and impurity. These twin evils have caused the downfall of more

nations and peoples than all other causes combined.

"Rome, mistress of nations," was not mistress of herself. She conquered the world, but was finally conquered by her own licentiousness. Dr. Thurlock says, "No people on earth probably were ever more noted for culture and refinement than were the Greeks; and no people were ever more notorious for their impurity and immorality." The great historian Herodotus said, "Greece, too infamous to live, sank under impurity, leaving only a loathsome memory."

America, I dare say, will never go down from foes without her borders, but will she be able to extricate herself from the deadly clutches of those same foes which caused the downfall of Greece and Rome—drink and impurity? Will she be able to save herself from her own internal corruptions? Only God and time can tell.

It is claimed by our own best students of sociology that intemperance and impurity—in fact, all forms and kinds of crime—are on the increase, and that notwithstanding the heroic efforts of godly men and women to stop and stay the oncoming tide. A reliable statistician claims that "the idiots, blind, deaf mutes, and insane have increased nearly five times as fast as the population during the past forty years." It will be well to remember in connection with

the above statement that the United States Government has licensed the liquor traffic just forty-three years. Notice the increase of "the insane, idiots, blind and deaf mutes" during the term of licensing the drink curse! No one, I am sure, will care to deny the fearful influence that the licensed rum-shops have had in the tremendous increase of these human defectives. And with whom, think you, will God reckon?

In 1900, there was one insane person to every 400 of the population. "Probably 70 per cent. of all the insanity of the earth has been caused directly or indirectly by the use of liquors or narcotics." "Most of what is now called hereditary insanity had its origin in alcholism in preceding generations." From reliable statistics, it is stated, "In 1850 there was one criminal for every 3,400 of the population; in 1900 there was a criminal for every 560 persons." Crimes are nearly five times as numerous as forty years ago. Prison reports show one third more convictions for high crimes than twenty years ago.

According to the Board of City Magistrates of New York in 1897, the population in ten years had increased 33⅓ per cent., while crime had increased 50 per cent. Comparative statistics indicate that the United States has the highest murder rate of any civilized country.

According to criminal records, there were 43,902 homicides between 1890 and 1896. Of these 10,500 were committed in 1895, an average of 875 per month, or over 28 a day. In 1890 there were 4,390 cases of homicide, while in 1895 there were 10,500, an increase of 6,933 or a little over 160 per cent. increase in five years. Suicide has about kept pace with the homicides, increasing from about 3,300 cases in 1890 to 7,190 in 1895, or, over 22 persons a day commit suicide in the United States."

"It is an appalling fact that the twentieth century begins with a suicide every seventy minutes, and a murder every hour." Judge Parker, who doubtless has sent more men to the gallows than any other judge in America, says, "Three-fourths of the homicides committed are attributable, directly or indirectly, to the use of liquor."

Lombroso, who is, perhaps, the world's leading authority on crime and its causes, declares, "One of the most fatal effects of alcoholism is pauperism. The alcoholic father has blind, idiotic, paralytic children." "It is a fact that with the increase of wages, drunkenness increase. In Lincolnshire, when wages increased from eight shillings to eleven, the mortality caused by drunkenness, increased from 495 to 1,308." Lombroso further says, "Saloons are the places

where criminals meet to plan crime." I do not want to be understood, by the statistics concerning wages given above, to advocate less wages than are now being paid. By no means. If I could have my way, I would under the present wage-system reduce the working day to eight hours, with equal wage for equal service for man and woman alike. And that wage should be a living wage. But I would like to do away with the wage-system entirely, unless it could be coupled with profit-sharing. In short, I would dethrone competition, and enthrone co-operation with eight hours work, eight hours' sleep, and eight hours for self-improvement, thus giving the working man a chance to become acquainted with his family.

But all of these improved conditions for humanity will be of little avail, if we, as a nation, continue to debauch society with legalized rum. It goes without saying that more money put into the hands of an individual who has drinking habits, simply means more debauchery. From that standpoint, therefore, an increase of wages would mean an increase of crime.

During the famine of 1860-61, in London, it is claimed not one of the 7,900 members of the Temperance Society appealed for aid. Do away with the drink curse and the saloon, make it an outcast. As Sam Jones says, "Give every man,

woman and child the right to kill it wherever it rears its foul head." Then, and only then will we have solved one of the greatest phases of the labor problem. According to Marambat, out of 3,000 convicts examined, 79 per cent. were drunkards. Marro found that 82 per cent. of the highway robbers were also drunkards. It is not altogether the ignorant who become the victims of strong drink; neither is the trouble confined altogether to foreigners, as is frequently stated. In Pittsburg in 1902, the annual report of the Allegheny county poorhouse and inebriate asylum showed 4,368 commitments. A large part of the crimes were committed by Americans, for only 1,257 were foreigners, while 3,111—more than 71 per cent.—were Americans, native-born citizens, and but a small fraction over 14 per cent. were illiterate. Among the 4,368 prisoners there were only 385 total abstainers, less than 9 per cent., while 3,988 were inebriates. While education is one of the greatest safeguards for life, yet this demon, drink, often takes the brightest and best thinkers.

I have before me McClure's Magazine for December, 1904, in which is an article by S. S. McClure. It is largely composed of reliable statistics relative to crime and lawlessness, the figures based upon the statements of the

most representative and reliable newspapers of various cities. Some of Mr. McClure's deductions are: "Lawlessness pervades the land; unrest and discontent have been bred by the general prosperity. We have become the money-center of the world, but this has but bred a feverish appetite for gold, with all its vulgar accompaniments. We would call a halt upon our captains of industry who have brought our country to its present height of frenzied speculations. Our greatest financiers are racking their brains to circumvent the law and the people, and by lawlessness achieve wealth, being careful only to keep just outside actual violence and the common jail."

"A judge in charging a jury gave facts showing that the number of homicides in the United States for three years, was one-third larger than either the total number of persons killed upon the American railroads in the same period of time, or the total losses of the British army in the war with South Africa. The exact figures given by Judge Thomas were: killed on railroads, 21,847; British losses in Boer war were 22,000, but the number of homicides in the United States in a period of three years, was 31,395."

President Hopkins, of Williams College, declared in an address before the members of the Patrio Club, that "The prevalence of crime in

this country was greater at the present time than ever before, and that the foundations of the national life are threatened." "Since the first of the year, (ten months) twenty-six murders have been committed within the limits of Pittsburg, twelve of the murderers making good their escapes."

Ex-Alderman Mavor, of Chicago, in speaking of the outbreak of criminality, says; "No one respects law; few respect the courts; the courts do not respect themselves." This statement may seem very severe, but doubtless there is an alarmingly sufficient foundation for the declaration. An editorial taken from the Chicago Daily Herald declares, "There is less crime in English cities, as a rule, than in American cities of the same size. London, with an area of 688 square miles and a population of six million and a half, had but twenty-four murders last year. There was no undiscovered crime, as the murderers were all arrested, save for four criminals who committed suicide." To still quote from the McClure article, "Chicago, with less than one-third the population and area covered by the London and Metropolitan Police, had 128 homicides reported in the same year. In the year following Chicago had 118 homicides beside a large number of deadly assaults, in which the victims recovered, wholly or partially."

"In Paris, according to statistics just compiled by the police of that city, only fifteen murders or attempts at murder occurred in the same period. In London, three or four times the size of Chicago in population, there were 20 murders. More than eight times as many in Chicago as in Paris, one of the most notoriously wicked cities of the world. Six times as many as in London." Carroll D. Wright, ex-United States Commissioner of Labor, says: "There are ten thousand starving to death every year in New York City, while nearly $400,000 a day passes over the saloon bars of that city, or $146,000,000 annually." What a spectacle for a civilized country to contemplate, for a so-called Christian land to consider.

Oliver Cromwell said, "National crime is a thing God will surely reckon for; and I wish you might not let it rest upon you a day longer than you can find a remedy." Surely the Christian citizen has the remedy and power within his reach, the right of franchise, if only he will use it in the interest of God, humanity and the home, instead of voting for parties whose known policy is to license the curse which is destroying more souls than are being saved by all the agencies of the church.

Had I the privilege of exercising my inalienable right of franchise (and I am supposed to

be a citizen and tax-payer) and could I cast my ballot, I would feel that the policy of the party whose ticket I voted was my own policy. So, legally, if I voted for the party which legalized the saloon, I would be personally responsible for the results of the business. President McKinley, in a political address in 1874, given against a license bill in the Ohio State Legislature, said: "We need scarcely remind you that the liquor traffic, which is sought to be legalized by the license section, is one that deeply concerns not only the honor of this great State, but also the material, moral and social interests of all the people. There is not a home or hamlet in the state that is beyond its influence. Its evils are widespread and far-reaching.

"Consider what the consequences will be if the license section carries: First, we will legalize this great wrong, we will give the sanction of the constitution and the laws of this great, free and intelligent State to this most degrading and ruinous of all human pursuits, so that the men who are spreading death and ruin may say to all protesters: 'Stand aside, my business has received the sacred sanction of the law, and is, therefore, legal and right.' Can we afford to thus legally sanction a great wrong?

"Second, *by legalizing this traffic we agree to*

share with the liquor seller the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and its consequences."

Would to God that this last paragraph might be burned deep into the soul of every professed Christian voter, so convicting him of "sin and of righteousness and of judgment to come," that he would not dare cast his ballot for the party or ticket pledged to the liquor interests. Convict him of sin, for all religious denominations agree that the liquor traffic cannot be legalized without sin. The Methodist Church declares this with no uncertain sound. "Righteousness exalteth a nation, but sin is a reproach to any people." Convict him of judgment to come, since every man shall be "judged according to the deeds done in the body." Is not the casting of a ballot, with its far-reaching consequences for good or ill, an important act? It means either the pulling down of the strongholds of Satan, and the building up of a righteous government, the protection of home, marriage and parentage, to say nothing of material interests, or the exact opposite. If, "not a sparrow falleth without the Father's notice," dare we, for a moment think that God is not cognizant of every vote that is cast on election day? Most assuredly He is.

Have we not reason to believe that at the time when all men shall stand before Him, and be judged according to the deeds done in the body, that the nation, collectively and individually, will be liable to meet the terrible indictment, "thy brother's blood crieth unto me from the ground?" When we consider the twenty-eight murders committed every twenty-four hours, when we remember that the courts of the country, from the supreme down to the police courts, declare that from 85 to 90 per cent. of the crimes committed is due directly or indirectly to strong drink, we may, as a nation, well tremble and expect to hear fearful judgment pronounced against us.

Our cities are becoming hot-beds of crime of every description. Wendell Phillips once said: "The time will come when our rum-soddened cities will test our institutions as slavery never tested them." No one conversant with the social life of our cities, but must acknowledge, if he desires to be fair-minded, that the time of which Phillips, the "silver-tongued orator," prophesied, has already come. How will the American people meet these conditions? Will the many grave moral problems which confront us as a nation be rightly settled? We can rest assured of one thing, no moral problem will be rightly settled by legalizing and protecting it

by law the greatest factor in the production of the dangerous and unwholesome conditions of our large cities—the drink curse.

"We may number our soldiers as the leaves upon the trees; and enlarge our navy until we can whip the combined armies of the seas; multiply our inventions until the workingmans' day shall end at noon; pile up our wealth until the child of the pauper shall eat honey with a golden spoon; scatter libraries until knowledge shall cover the earth like the dew of heaven but there is no power on earth or in heaven that can save this American republic, when the saloon has debauched a sufficient number of its citizens. Anything less than Prohibition is treason to humanity, treason to Christianity, treason to God." (C. N. Howard.)

We would fain cry out in the language of old, "How long, O Lord, how long," are the otherwise good men of this nation going to continue this soul-destroying business?

One of the fearless opposers of this "national sin," Rev. Charles Crane, D. D., of Boston, likens the licensing of the liquor traffic to that of licensing the social evil. "Harlotry and the liquor license system are painfully alike in their ethics. Both are justified by the same line of logic. Both assert they are 'the best that can be done while men are wicked.' What blas-

phemy! Because men are wicked, shall a so-called Christian government follow out and sanction a policy which makes men more wicked? Each professes to be eminently practical, and each alike hisses at the Decalogue. Each declares that 'prohibition is an iridescent dream, concerning which men of affairs, practical men, seldom think.' The time will come when these 'men of affairs' will be *compelled to think*, when they appear before the Judge from whom there is no appeal."

"Both harlotry and the license system, thrive on the sale of virtue for a price, and the public says practically through its licensing, these things most abominable and altogether wrong, are all right." This, too, in the face of the declaration of the Supreme Court of the United States, "No legislatures can bargain away the public health and morals. The people themselves cannot do it, then much less should their servants be able to do it. Government is organized with a view to their protection and preservation, and cannot divest itself of the power to provide for them." This last strong quotation is from Senator Stone, of Mississippi. Reader, focus on this declaration the white light of logic, reason and justice, and you will have to produce a very peculiar sort of reasoning and logic if you do not conclude, with me, that every

state legislature, which passes a law, giving the right to sell intoxicating liquors, does so in absolute violation of the decision and principle laid down by the Supreme Court of these United States.

How any Christian man can cast a ballot which even indirectly sets aside such decision, certainly "crucifies the Son of God afresh," by nullifying the atonement in the lives of thousands, yea, millions of souls, who fill drunkards' graves; the abandoned outcasts; the thousands bereft of reason, without hope and without God, lost, irrevocably lost. And whom, think you, reader, will God hold responsible? Surely not alone the poor victims, but also those who have, by their votes, declared for the political parties, whose policy has been to legalize the curse, thus making it as difficult as possible to do right, and as easy as possible to do wrong.

Campbell Morgan says, "The two political parties, Democratic and Republican, are like the peace of God, in that they 'pass all understanding.'" This is indeed literally true, for why the otherwise splendid men of America, and this otherwise noble government, should so prostitute their sacred privilege to so base and fiendish a business as the saloon curse, certainly "passeth all understanding!"

President Hadley, of Yale University recently

said, "We shall have an Emperor in Washington in less than twenty-five years, unless we can create a public sentiment, which, regardless of legislation, will regulate the trusts." The author feels that the greatest menace to the perpetuity of this government and its splendid principles, embraced in the grandest constitution ever penned by the hand of man, is that instead of an Emperor at Washington, we are likely to have a King enthroned there, and his name will be *King Alcohol.*

The advance of the liquor dealers and brewers in power and political influence is too rapid to be overtaken by day marches and year rests. At this stage of the blighting curse, it would take the best and continuous efforts of every man and woman, who loves the righteousness "that exalteth a nation," with every foot keeping step to the eternal forward march of God, all together pressing onward until our King Emmanuel shall triumph and reign in righteousness.

CHAPTER XIII.

Race Suicide.

"Will a man rob God? Yet ye have robbed me."—*Mal iii*: 8

In gathering up the threads and meshes of society, as it is to-day, (and society is what people make it) we find innumerable vexatious and perplexing tangles, which disturb and trouble the souls of the philanthropic as never before.

Not the least among these troublesome problems is that of "race suicide." At first thought, viewed from its various points of vantage, or disadvantage, to solve the problem would seem well nigh impossible. Some thoughtful investigators and thinkers upon this topic, however, are most hopeful of better conditions in this regard; others are entirely hopeless. Among the latter may be found that prominent medical authority, Dr. Shrady. In commenting upon an article in a medical review which gave figures upon the decrease in the size of American families, Dr. Shrady said, "The fashionable woman of to-day does not

want children. If she bears them, she does not rear them properly and they become sickly and die."

"That this aversion to children is rapidly spreading through all classes of society, is generally recognized by the entire medical profession. It is true among the well-to-do everywhere, in the country as well as in cities. We are following rapidly in the path of France, where the subject has occupied the attention of the statesmen and lawmakers for years, and where prizes have been offered by the government for larger families. In this country, however, our Anglo-Saxon prudery will always stand in the way of any general campaign of education upon the subject. The demands of society and the life of so many of our people in flats, where a baby is more unwelcome than a dog, are among the factors responsible for this state of affairs, and I see no hope for the future."

This is indeed rather a gloomy outlook. But if the good doctor would just change his viewpoint a little, he would find that "our Anglo-Saxon prudery" is rapidly being relegated to the rear, and that "a general campaign of education upon the subject," is here, and what is more, is here to stay, until there shall be a scientific, educational qualification, required by law, before any couple can receive or secure a

marriage license, or before any minister or magistrate can be permitted to perform the marriage ceremony. At no distant date young people will be required to understand the laws of heredity, the fundamental law of the conservation of vital force (or the reproductive life-principle), first for self-preservation; second for the propagation of the species. Several states are considering the enactment of improved marriage laws, which will require the candidates for marriage to pass an examination as to their knowledge concerning the duties they are assuming.

As I write, there lies before me, President Roosevelt's article upon "Race Suicide," which is quite characteristic of his vigor and frankness. From his view-point, the outlook is also rather gloomy. He says, "I want to state a fact, the origin of whose ugly consequencies, is in all classes, and therefore, concerns every living American woman. Among the American-born women of this country, the sterility is greater, the fecundity less, than those of any other nation in the world, unless it be France."

"The original causes for this increasing sterility are moral and not physical. Among the enemies to fecundity and natural destiny are two which act as potentially in the lower as in the higher classes: the triumph of individu-

alism and the love of luxury." I hardly think Mr. Roosevelt would advise woman to yield the right to be an individual. If woman had more individual rights as a wife and mother there would be fewer prenatal murders, and fully as many and a better grade of children, with far less race suicide.

President Roosevelt's statement contains, at least, an intimation that American womanhood is the main responsible factor in the deplorable existing conditions with reference to race suicide, with not even a hint that man is in the least amenable. While understanding full well that woman is by no means guiltless in this matter, and that very much of what the President says is just; that there is cause for grave apprehension, yet, I venture to assert that man, and not woman is the main factor in race suicide.

It is a well-attested fact that excess in sexual indulgence frequently results in sterility, and if not in absolute sterility, the offspring of such often die in infancy. It is also well-known that very few outcast women ever become pregnant. In a scientifically careful examination of over a hundred outcast women, it was found that only three had been pregnant. Thousands of wives are called upon to yield to the sexual demands of their husbands quite as frequently

as are many of the outcast women, resulting in uterine and ovarian disorders which make impregnation next to impossible. Who, I ask, are, in the main, responsible for sterility, under such conditions? I grant you that it is not always the husband who is the aggressor in the matter of sexual congress, but doubtless in a very large majority of cases, he certainly is, and we are dealing, in this discussion, with the general rule, rather than with exceptions.

Taking another view, and quoting Prof. Darwin, who says, "It is remarkable, that *all the evils* (the italics are the author's) coming from alcoholism pass from father to son, even to the third generation, becoming worse and worse if the use of alcohol is continued, until the result is sterility"—we obtain new light on the subject. Who consumes the bulk of alcohol in this country, man or woman; and as in the case of sexual indulgence, not being of woman's choice, so, the legalized rum curse is not the creation of woman, and for this we should be, as women, most grateful. I daily thank my Heavenly Father that thus far, in American history, woman is not responsible for legalizing one of the most deadly agents known in race suicide.

Careful estimates both in Europe and America indicate that eighty-two per cent. of the children

born of drinking parents die before they are two years old. Statistics tell us that seventy per cent. of outcast girls of this country are born of drinking parents. An English specialist carefully noted twelve total abstaining families and the same number of drinking families for twelve years. "The drinking families produced fifty-seven children, of whom twenty-five died the first week. Three died of convulsions, two were idiots, five were dwarfs, five epileptic, one had chorea, five were deformed, two became drunkards, and of the entire number, but ten were normal." It strikes me that this is race suicide with a vengeance. Only "ten normal children out of fifty-seven." In this series of investigations, drink was directly responsible. and surely woman was not wholly responsible for the "drink curse."

"The twelve total abstaining families produced sixty-one children, of whom only six (as compared with twenty-five) died the first week. Four had curable diseases, two had inherited nervous defects, but *fifty were normal*." Instead of race suicide, this is surely "multiplying and replenishing the earth," as the result of a sober fatherhood. Let the reader consider well the death rate in the drinking and total abstaining families, and render a just judgment as to who is responsible for race suicide. Surely one great

factor is strong drink, and logically, the drink evil is not of woman's creation.

May the great God forgive those who would prostitute the holy and sacred office of motherhood to the low level of merchandise by offering medals or rewards for large families. Such a procedure is an insult to every true American woman. No woman, worthy the name of mother, in the highest sense of that sacred word, but would scorn to accept a 'medal," no matter what its intrinsic value, for the privilege (and it is a privilege under the right conditions) of wearing the priceless diadem of motherhood. Away with your medals and "subsidizing large families," but in their stead, let the state provide proper and efficient instructors, in her educational institutions for our young people, that they may become conversant with the conditions. requirements and responsibilities of parentage.

Then, let our national government, once for all, and finally, outlaw the liquor traffic, and give to America a sober fatherhood, which will not curse children into existence who are dwarfed mentally, spiritually and physically, by a vile narcotized heredity. He who can convince the world of the importance of a clean heredity, free from all narcotic poison, especially alcohol and tobacco, and persuade men and

women to measure up to these privileges, will do more toward abolishing one of the main causes of race suicide than all of the gold medals (backed by low ideals) in all Christendom.

I am not sure that it would be putting it too strong to say, that in justice to future generations, it might be well and justifiable for American womanhood, to decline to take upon herself the grave responsibility of motherhood, in its multifold phases, until our government ceases its present policy of granting licenses to the two hundred and fifty thousand saloons, which threaten daily those dear ones, for whom we mothers have stepped into the very jaws of death.

Recently I was very much surprised to read in a daily paper, which account may not have been true, that some Boston women had incorporated the "American Birth Insurance Company," with initiation fees, annual dues, and with a certain sum to be paid to each mother belonging, upon the birth of every living child. The stipulation was that eighteen months must elapse between the births of children in any one family. "Thus desiring to regulate the births as far as possible." It is to be feared that this effort to regulate births, without a corresponding education, will prove to be as

signal a failure as has "the regulation of the liquor traffic."

Not long ago, President Roosevelt sent the following telegram to a man and his wife in Detroit, upon the birth of the twelfth child. "Three cheers for Mr. and Mrs. ——, and their really satisfactory family of twelve children. That is what I call being a good citizen." If these doubtless well-meaning women of the "American Birth Insurance Company," and our splendid president would take the time and trouble to do a little figuring, they would find that they were sadly conflicting with Nature's laws, which are also God's laws. The law governing the procreation of a human soul is the greatest and most important law that ever came from the hand of the Heavenly Father and the violation of that law has caused more race suicide than any other agency, the drink and tobacco habit coming second. And the keeping of this same law gives "the more abundant life," which was Christ's mission to humanity. Justice, love, and reason, the laws of life, and the higher interpretation of Christ's teachings, give ground for the statement that the child-life can not come into the home oftener than once in three years without doing violence to Nature's laws.

For the requirement of eighteen months

between the births of these babes which the Boston women would "regulate," the babe would necessarily have to be weaned at the tender age of nine months. This would be both unnatural and wrong, as it is claimed from reliable sources that a child should take no solid food under eleven months. Then, I would also like to ask these good women, as well as President Roosevelt, where would that mother get any time for rest and recuperation from the drain of prenatal and postnatal life, when she has been giving so steadily of the best that is in her physically to the little ones? Surely in the best interest of the next child she should have a few months to recuperate. Will not woman treat motherhood with as much consideration as farmers treat mother-cattle? I should hope so, but such does not seem always to be the case.

Mr. Roosevelt's "really satisfactory, American family of twelve children" cannot possibly be "satisfactory American citizens" from the high ideal of what constitutes a noble type of American citizenship. The children composing this family of twelve may be of a fine or even superior type, and yet, I affirm, they are not what they might be, under just and righteous laws, their conception controlled by reason instead of blind chance; by love and generosity

of the parents, willing to give (and not thrust) their own life, that another soul might be, this rather than the result of selfish gratification. No woman should become a mother under the age of twenty-two, nor after she is forty years of age. With three years difference in their ages, six children could come into the home under divine and natural laws, and six children are all that one woman can do full justice to. Children so born would not only live, but they would be of a superior quality, as well, and this rule followed, we would have a large and strong population.

In scathing terms Mr. Roosevelt speaks, and with justice, of the women and men "whose hearts are so cold as to know no passion (love) and a brain so shallow and selfish as to dislike having children. Such should be considered criminals against society, and should be abhorred by all healthy people." I am of the opinion that society and the world is to be congratulated that such specimens of humanity do not propagate their kind.

Referring, however, to race suicide, there is just cause for anxiety when we realize according to reliable statistics, (quoting from Quetelet), that "every tenth child dies the first month, every fourth child the first year, and one-half of the race do not survive the eighth year."

Some statistics make the death rate much larger, but these are serious enough for careful thought. Whoever can bring to pass the increase of children in the homes of the most moral, intellectual and Christian families, and at the same time lessen the production of the degenerates will have solved a very difficult problem. Our great danger lies in the fact that the prevailing and existing conditions are exactly opposite, as the following figures show:

"On Madison Square, New York, there were found but sixty children in one hundred families, while in the slum district there were discovered over six hundred children in the same number of families. In Boston there were found fifty-five children in a hundred families of the Back Bay district, while seven hundred and fifty children per one hundred families were recorded in the slum part of the city. Among the aristocratic families of Denver, there were found three hundred children to the one hundred families, while a corresponding number of families in the slums had eight hundred."

It is a question well worth the careful study of sociologists and reformers, to ascertain, if possible, the percentage of so-called slum children, which make fairly normal citizens, as compared with the children from the highest class. It is a question as to which child is the

more unfortunate; the one born of poor, hard-working parentage, forced to live on the plainest of food (fortunate child) and perhaps not always a full allowance of that; coming in contact with much that is unwholesome, but having a mother who tries to teach her child to shun the evil, and choose the good, with the privilege of a public school education and with parents who aspire to something better both for their children and themselves. The other, a child from a Fifth avenue or Madison Square home, where the father cursed the germ from which his child sprang by "smokers," high and riotous club-life, and the high-strung tension of money making, taking his social glass frequently. This one's mother is usually one of the same sort as the father, who during the gestation months restricts that embryonic dwelling of her unborn child, that she may appear as usual in society, where she turns day into night, enjoys (?) late hours, late suppers, dyspeptic-producing luncheons, taking bromides, drugs and various stimulants in order to keep up. This little one comes into existence more dead than alive and is given into the hands of a nurse who sometimes resorts to pernicious quieting measures, which blast the child's life in after years. And the mother takes her place again in the intoxicating whirl of society.

I am quite certain, that the children of the former class, the poor, the often-called "unfortunate," stand a better chance of success in life than do the children of the very wealthy and aristocratic. The child of unselfish poverty is to be congratulated when compared with the child of selfish wealth where the parents are slaves to society.

There is one characteristic of city life which can hardly fail to make itself felt, even in childhood. I mean the mad chase after the dollar, the cause of so much of the tension of city life to-day. It is curious to note that one nation is conspicuous by the absence of this spirit. The Japanese have probably the best behaved children in the world. It is the home of happy childhood, and a crying baby is a curiosity. The straining of powers until they crack is apt to make our city life restless, asymmetrical and unsatisfactory. Children feel it and show it in their faces, in the sensitive structure of their bodies, and the affections and diseases to which they are subject. And this nervous tension, with our tropical summer climate has necessitated the summer "outing" which is a national habit, and is the only efficient means, if properly used, of counterbalancing the destructive tendencies of city life.

The children of the poor, in spite of many

drawbacks, fare better in some respects than those of the well-to-do. They often respond better to treatment, when they are sick. They are not deprived of that contact with their fellows and the struggle for existence which is absolutely essential to health.

Of all children who merit profound sympathy and are to be pitied, are those of heartless wealthy parents. Of course, there are heartlest poor parents, but sooner or later benevolens institutions take charge of many of their children and they oftentimes find friends and love and proper care. But it is not so with the child of heartless wealthy parentage. We must not, however, lose sight of the fact that many wealthy people are model parents, but I am now speaking of those who live for society and what enjoyment they find as her devotees.

To remove a hindrance from the progress of a work, is in effect to increase the motive force of the forward movement. Ignorance is undoubtedly one of the greatest hindrances, in the generating and developing of children of a high order. If there is any class of educators who need special preparation for their high and holy calling, it is those who assume the responsibilities of parentage. Emerson says, "There is one thing greater than the sea, and that is the sky there is one thing greater than the sea and sky,

and that is the development of a human soul." The youth who in spite of vicious and unwholesome environment, makes of himself a man thoroughly furnished unto good works, highly merits our praise, but he, who cast in a defective mold, conceived in sin, born in iniquity and cultured in vice, demands our sincerest sympathy and our wisest thought.

We may multiply our educational institutions until every citizen shall be conversant with the classics, but as the Duke of Wellington truly said, "to educate a people intellectually, lacking moral harmony, is to surround ourselves with a lot of clever devils, for intellectual attainment becomes a destructive force when moral harmony is lacking." Conditions must be changed, so that the youth of our land may have an opportunity to grow and develop under good conditions, rather than, as now, be compelled to an alarming degree, to go out into the world, at a very tender age, to make their living—with the world all too cold and severe for their years.

According to the census just published, every fifth child in our country, between the ages of ten and fifteen years of age, is a bread-winner. And yet, thousands upon thousands of men and women are out of employment. "There are 1,750,187 children regularly employed, an increase of thirty-three and a third per cent. in

the past ten years." This is certainly an important phase of race suicide. Mothers and prospective mothers are also unjustly compelled to help support the family, and not infrequently to support it entirely. Many a mother is compelled to leave her home and children, and go out to work by the day, while the main vocation of the husband and father is to secure enough to keep himself in tobacco and drink, and to reproduce his kind, thus cursing humanity into existence.

"A woman in a sweat-shop, in a little corner, curtained off, gave birth to a child, the mother having worked up until the last moment. Another woman stole a few minutes from her own long day's work to be with her. The child was born dead. At first the little mother wept bitterly. O, the deathlessness of mother love! But suddenly drying her tears, she said, "Thank God, for I could not have taken care of it." This pathetic instance was given in a recent number of McClure's Magazine by S. S. McClure. Another phase of race suicide this surely was.

The debauching of childish innocence and maiden purity is still another method of race and moral suicide. Our country is to be congratulated, however, that crimes against virtue, are in many cases meeting with swift and sure punishment. While I was in the City of New

York for five months not long ago, seven men were tried and convicted, four receiving as long terms in the state penitentiary as the law allowed, for luring little girls into their offices, or places of business, and to a greater or less degree, outraging these children, all under fourteen years of age. More recently, Charles Kingsley Cannon, a practicing lawyer of Hoboken, a Yale graduate, Supreme Court Commissioner, Master in Chancery, National Bank director, church warden, leading club-man, a social light, and worth over a half million dollars, was confronted in the court room by seventeen little girls with whom he had taken criminal liberties. The prisoner at the bar was so sanguine in his belief that his many influential positions, his high social standing, his church relations and his half million dollars would save him, that he simply smiled blandly when one of the little girls was giving her damaging testimony against him. But it only took that just court six hours to find that man guilty. The penalty for the crime of which he was found guilty, was "not more than fifteen years imprisonment and one thousand dollars fine." To these just laws, the full penalty of which this man paid, the state should add, for such fiendish crimes, that of putting such sex maniacs

past the possibilities of repeating this offence against virtue.

In considering the abolition of legalized prostitution in the Philippines, by the United States army, President Roosevelt or the Secretary of War said, "The only really efficient way in which to control the diseases due to immorality, is to diminish vice, which is the cause of these diseases. Excessive indulgence in strong drink is absolutely certain to ruin any man, physically and morally, while diseases due to licentiousness produce effects which are quite as destructive and even more loathsome."

This is precisely what all who are engaged in the warfare for the over-throw of the legalized liquor traffic, and for the advance of purity (not rescue work) are hoping and toiling for. This purity crusade stands for the scientific, ethical and religious instruction for American parentage, and a standard of morals, which requires man to present as clean and pure a life at the marriage altar, as he demands of her whom he has chosen to be the mother of his children and his life companion.

But I am anxious to state, and with as much courage, bravery and conscientious conviction as our good president voices his beliefs, that the soldiers in this warfare against impurity and intemperance cannot afford to compromise, or

even indirectly endorse *moderation in the use of strong drink* by such terms as "excessive indulgence" because the practice of drinking is absolutely certain to ruin man both physically and morally.

What cheer that sentence would have given to the young (as well as to the older) people of America, those who are in the fore-front of this battle, if only those two words, "excessive indulgence" had not appeared in that splendid sentence. Perhaps some day, the same great soul will see clearer, and rewrite the sentence without the qualifying words.

If Christ's life and death, and the gift of the Holy Spirit, are good for anything, it is all-sufficient for the church of Jesus Christ to have the honor of ushering in the glad day when there shall not be on all American soil, a legalized saloon; when an educated parentage shall reduce the social evil to a minimum, and shall people this beautiful world with a magnificent humanity, for the two greatest causes of race suicide, those of intemperance and impurity with ignorance, will have been done away with through Him whose right it is to rule, and who came that we "might have the more abundant life."

CHAPTER XIV.

Our Day Star is Dawning.

"That our sons may be as plants grown up in their youth, that our daughters may be as corner stones, polished after the similitude of a palace."—*Isa. lix: 1.*

It was Emerson who said, "Speak what you think now, in hard words: and to-morrow speak what to-morrow thinks in hard words again, even though it contradicts everything you said to-day. A man should never be ashamed to own he has been wrong; which is but saying that he is wiser to-day than he was yesterday."

No great hypothesis was ever thrust into the arena of custom, thought and human activities, the tendency of which was to disturb the settled practices and beliefs, but that the spirit of keen antagonism was at once aroused; and the greater and more vital that hypothesis or theory, the more bitter the opposition. Especially is this true, if the theory or truth conflicts with well-established customs, habits and beliefs to the extent of calling for self-sacrifice and self-renunciation. Doubtless there could be named thousands whose souls have been illuminated by the

spirit of God through some new truth or theory being burned into their souls. Because of their dissemmination of these truths which would bless humanity, these noble men and women have suffered martyrdom, imprisonment and even death at the stake, because forsooth, they endeavored to present the God-given message to erring humanity. But when we consider how the son of God was received into this world, born in a manger, suffering the bitterest persecution during the three years of his ministry. "having come unto his own, and his own received him not," buffeted, spit upon, maligned, the cruel crown of thorns piercing that sacred brow, and finally, nailed to the cross between two thieves, expiring with a plea for mercy and forgiveness for His persecutors, all this for the love He bore humanity; when, I repeat, if the Son of God endured all this, and more, in order to bless and redeem mankind, surely we of to-day should not shrink from the comparatively slight opposition which we may meet in this time of protection of free speech and religious beliefs.

Few blessings outside of that incalculable one of salvation from sin, equal the great and often little appreciated blessing of free speech, through which progressive civilization, and the great strides of evangelization have been made possi-

ble. But perhaps no greater restriction has been placed upon the freedom of speech concerning any great truth, than that pertaining to the discussion of the procreation of the human race.

Since the creation of man in the image of God, the sacred and holy themes of sex and parentage have been looked upon with a sense of shame, the legitimate result of causes considered later in this volume. Rightly considered the mind of man cannot dwell upon a more holy subject of thought and investigation. The subject of the precreation of a soul, created in the image of God (which is as a soul should be created in each Christian home) is just as pure as God Himself, for it is of Him. And the theme is as broad as humanity, for it touches every mortal being coming into existence. But the sad part of it all is (the question is also as deep as are the nether regions) the violation of God's sacred and holy laws of parentage, has peopled the kingdom of his satanic majesty, and at the same time pulled down the kingdom of our Lord and His Christ. While this is undoubtedly all too true, it is also equally true, that the keeping of God's laws governing the procreation of the human race, would have an effect exactly opposite, *i. e.*, that of pulling down the power of Satan, and strengthening mightily the kingdom of our Christ.

"Sometime, 'mid darkest night, a rift in the cloud suddenly reveals a bright star glowing, to prove that beyond the cloud all is bright." Sometimes in the darkest hour of our moral night, a strong conviction or resolve of some child of God, flashes out from some high vantage point, showing that God's spirit reigns above the visible, and that He is guarding the hearts of men, and through them the events of the world, and even of the world itself.

This fact has indeed been amply verified in thousands of instances all down through the ages, but never, perhaps, more clearly than when in the past quarter of a century, there has been a rift in the cloud of false modesty and morbid delicacy relative to the sacred subject under consideration. This opening rift reveals a bright star glowing, proving beyond a doubt that above the clouds all will soon be bright, for as Miss Willard so truly said, "The right of the child to be well-born is the greatest reform the world has ever seen." When we can have a free, intelligent, chaste and religious consideration of this theme, then indeed will be the dawning of a better and brighter day for humanity.

The thoughtful and intelligent are rapidly substituting the word, "sacred," for "shame" in their investigation and consideration of the

perplexing sex problems, realizing that whatever God has created, must of necessity, be chaste and pure. If we interpret this subject in any other way, we accuse our Heavenly Father of being the author and creator of impurity. And surely no one would have the temerity to do that.

Never since time began, has there been so much writing, reading, speaking, thinking and teaching upon the rights of the child to be well-born, as at present. And this has been especially true during the last decade of the nineteenth century, and the opening years of the twentieth. More books are written, more magazines published, more leaflets scattered broadcast by the million, all dealing with the subject of heredity, procreation, prenatal influence, and child culture than ever before, and we should take fresh courage thanking God for the wide-spread interest.

Even the usually conservative daily press (conservative upon these topics) contains many articles to-day, dealing with these questions and problems. Such action twenty-five years ago, would not have been tolerated, for at that time the discussion of similar topics would have cost the journals the loss of thousands of their subscribers; whereas to-day, these truths. well-written, are not only tolerated, but are eagerly sought after.

As an instance in proof of this point, the Chicago Record-Herald sometime since printed the following:

PRENATAL REMEDY FOR CRIME.

OBSERVER DECLARES MOTHERS HAVE THE POWER OF GREAT REFORM

"*To the Editors*:—A recent contributor mentions as one of the potent agencies in the production of criminals, the ignorance and abuse of the laws of heredity and prenatal influence. We all recognize the law that 'like produces like,' but few have any adequate conception of the power possessed by the mother to mold the character of the unborn babe. The exercise of any faculty of her mind or soul stimulates and develops in proportionate degree, the corresponding faculty in the incipient child. Every thought and desire she entertains is telegraphed to the forming brain cells of her little one, leaving there its impress of good or ill—"a chisel that cuts to mar or beautify the statue of the soul."

"She thus molds its plastic brain, decides its trend of character, and makes it better or worse than herself. Her temporary mental states are transmitted to the child as stubborn characteristics, which if hurtful, may require years of careful training to overcome. If she indulges in

thoughts and feelings of anger, hatred, revenge, worry, anxiety, impurity, etc., she will almost certainly transmit to it a similar disposition.

"All that is best and purest in the mother should awaken to meet the needs of her child. She should cultivate a cheerful, happy disposition, cherish only beautiful, good thoughts and desires, read only the most helpful, inspiring, literature, and will, with her whole mind and soul, in all her waking hours, that her little one may be lovely, pure and good. She should often go into privacy and pray earnestly to the All-Father that His perfect ideal may be realized in her babe. She thus fully opens her soul to the influence of the divine spirit; the power of the Highest will overshadow her and fashion a beautiful soul—perhaps a great spiritual genius—that will ever prove a joy to its parents and a blessing to mankind.

"The world's reformers are making unsatisfactory progress, because their efforts are largely directed against effects instead of causes. While one soul is won to a virtuous life, a hundred are born predisposed to sin. The flood of wickedness and misery that is sweeping over the race must be checked at its source. Let us have a world-wide reform in the way our children are born, and there will be little need of reform afterward. If every parent to-day

would study and profit by the revelations of heredity, the next generation would present humanity transformed and almost glorified."

A generation ago, such an article as the above would have been considered indelicate in the extreme, if not absolutely vulgar; but, thank God, the times and manner of thinking have undergone a marvellous change with reference to this sacred theme of parentage in all its various bearings.

Some time since, while in New York City, I called at an up-to-date printing house with reference to the publication of this volume. After giving the general line of thought of the book, with something of the detail of the subject-matter, I was gradually leading up to the keynote of it all—marital continence—when the manager, with whom I was talking, interrupted me to ask, "Mrs. Teats, what stand do you take upon the marriage relation?" I at once answered, "I take the stand of absolute continence, save when offspring is mutually desired." Bringing his hand down hard upon the table at which he sat, he said, "We will take the book for publication, other things being equal, for, Mrs. Teats, we can use court-plasters until the end of time, in the way of reformation, but we have not touched the real seat of disease, impurity and incontinence within the marriage

bond. Yes, we will be glad to publish the book, for we are hunting for just that kind of material, which will give the pre-formation of a better humanity."

This house publishes some of the most advanced literature of the day, dealing especially in books of a high ethical and scientific standing. None but those who are in the vanguard of "this greatest reform the world has ever seen" can understand how much good it does the leaders to hear such strong, clean-souled men talk. We meet a sufficient amount of such encouragement to know of a surety that our day-star has dawned, and so we press on to the front as rapidly as possible, with every step keeping time, and every soul in tune with God's eternal forward march of His divine truths.

Miss Willard says, "When I was a girl, for a woman to know very much about maternity and heredity, was enough to make her morals questionable. Now, for the prospective mother not to understand these things, is known to be criminal. What was deemed a vice, under artificial light of false modesty, under the light of higher culture, has become a virtue."

Says Professor Riddell, "The better element of society no longer believes in darkness and ignorance as a guide to virtue." The false and pernicious theories that a young man is expected

to sacrifice his manhood in order to be a man among men, has become a thing of the past. Miss Willard once wrote "I believe in the dignity and divinity of sex; in the free discussion of whatever pertains to the nature of man, or is essential for his well-being."

No right-minded person can gainsay the justice and reason of the foregoing statements. Any other view is indeed a perversion of "the Word," for "to the pure all things are pure." Dr. Cowan uttered a most vital truth when he said, "What God, in the might of His wisdom and the greatness of His love, has created, no man or woman need be ashamed to read about, talk of, or know most fully, for it cannot be that He has ordained, that knowledge so essential to the well-being of mankind, can be destructive of moral purity." Is it not a deplorable condition of society of which the rescue-workers tell, in more or less detail of the seduction of young girls, "who love not wisely, but too well," of the shadows on the home, of broken hearts, blasted lives, and of the unmerited stain on the nameless little waif, cursed into existence, the blight of "illegitimate" stamped upon its helpless life? Sometimes, too, we hear the more glaring details of the methods of the procurer and procuress, the unspeakable horrors of the outcast's life. All these are given in platfrom

lectures, to mixed audiences, made up of those of all ages and classes, and seldom are any adverse criticisms heard.

As a platform lecturer, I have given (although not in revolting detail, for I think it not wise or best for the public or private morals to go too deeply into the methods of evil) talks upon my personal experience in prison and rescue work. But while these lectures have, ot necessity, aroused the sympathy of any audience for the unfortunate prisoners, and the still more unfortunate girls who had stepped aside from the path of virtue, I am sure the reader will agree with me that a lecture of this character is dealing with the results of sin and impurity rather than with their prevention. On the other hand, when we undertake to give a lecture upon the sacred theme of the procreation of the human race, the object of which is to prevent the need of prison and rescue work, we must needs present the subject to separate audiences. But these things ought not so to be, for the subject of heredity, marriage and parentage, of the science of life and prenatal culture, are as pure as God Himself. In fact, if any separate audiences are necessary at all, they should be for the discussions of rescue work and the social evil, rather than of the laws of life, of which the Father of us all is the author.

Not by any means would I be misunderstood, in making the above comparison, or be thought of as saying any word derogatory concerning rescue and prison work; surely the many years I spent in that line of Christian endeavor, is sufficient guarantee of my earnest sympathy for these unfortunate ones. God alone knows of the aching and breaking hearts in these sad homes of the "shut-ins" and the outcasts of this country of boasted civilization. How many have been the sleepless nights I have spent thinking of some refined, sensitive soul, by nature and education, writhing in her home of sin, with none but God to pity. I have visited them in their sinful homes, where they clung to me with the desperation of lost souls fully realizing their condition. As one of these sisters of mine and of yours, dear reader, just before she was expected to breathe her last, while I was holding her thin, white hand and stroking her fevered brow, with an occasional motherly kiss—attempting to smoothe her way through the dark valley and telling her of the compassionate Saviour who loved her, and was anxious to take her in His arms—a ransomed soul. With great effort and a deep sob, she said, "O, God, if I must die, let me die holding the hands and feeling the loving kiss of a pure woman."

When I think of the prison boy, pacing his

cell back and forth with great drops of perspiration upon his forehead, from deep anguish of soul, for some crime committed when under the influence of America's legalized curse of drink; I sympathize deeply with him and all like unfortunates. It was once my sad duty to tear by main force, the arms of a young father, from about his little son, his only child, which he did not expect again to see for seventeen long years, years which that father must spend behind prison bars, to expiate a crime committed when under the influence of liquor sold by a legalized saloon-keeper.

As I contemplated all these sad, heart-rending scenes and conditions for many long years, I said, "God helping me, I will make an effort to change all this, by doing all in my power to educate public opinion and the public conscience, until true patriotism, a love for God, humanity and our country, shall be so strongly developed, that it will forever banish the American legalized saloon, which now fills our prisons, debauches our manhood, corrupts social life and undermining the home." This is the octopus which has its tentacles already fastened upon millions of unborn children, compelling their being ushered into existence mortgaged to a life of misery and sin, and to a life struggle with appetite.

Believing that the church of Jesus Christ holds the balance of power in this land, I have pitched my tent at the door of the church, where I fully expect to remain until she has awakened up to the realization that God will surely hold her responsible for the legalized saloon. Joseph Cook truly said, "When the church says go, and votes *go*, the saloons will *go*." Furthermore I determined, the Lord being my helper, to do all in my power toward educating the present and the potential parentage of our beloved country, to the end that murderers, thieves, libertines, prostitutes, and the mental, physical and moral degenerates shall not be born, for no one will deny that these unfortunates come into the world with the degenerate tendencies in them, rather than that their lives develop those tendencies. The only lasting remedy for the social evil, is an educated parentage, and the only remedy for crime resulting from drink is in my opinion, national, universal Prohibition of the manufacture, sale, exportation and importation of alcohol for beverage purposes, with a political party strong enough to enforce the law back of it.

But, as long as we are producing drunkards, by law which results in the open violation of the law, thus filling our prisons and jails, we must as a Christian (?) government be humane with

the results of our own doing. And as long as we are through false delicacy and false modesty, (resulting in ignorance relative to the procreation of human souls), producing through the violation of Nature's laws, the unfortunate ones, all too often predisposed to social vice, we must also as Christians, be humane with the outcasts, the results of our own doing, and of not doing the things we ought to have done, namely, to be as careful to educate our boys and girls relative to the laws of life, the keeping of which will ever bring a blessing, and the violation of which is equally sure to bring its own just recompense of reward. For whoever violates nature's laws, whether ignorantly or knowingly, must suffer the penalty.

If a child ignorantly puts its hand into the fire, it gets burned just as surely as though it knew fire invariably burned, so the laws governing sex, life and reproduction, the conservation of vital force, if violated, will surely bring disaster, just in proportion to the extent of the violation of those laws.

Our young people should be especially instructed concerning the truth of the conservation of vital force, that the office work of this force, is first, to build up the individual, to his highest possible attainments; second, for the propagation of the species. They should be

taught to look upon the law of sex, as being just as sacred as the God who made the laws governing sex.

One well-known author, Leon Andruth, writing of the origin of sex, and the sex functions says, "When one knows how to use the two functions of the sex organs, he is able to regenerate his own body as effectively as he can aid in the reproduction of the young." "Sex energy must be conserved, transmitted into other channels, before greater development is possible."

In this volume, I have purposely not given much space to the discussion of the controlling of sex, but the author just quoted gives some thoughts perhaps worthy of notice, relative to the origin of sex, and the theory or hypothesis in harmony with other writers on the same subject. In the discussion of the cell life, Andruth says, "Cells of the same race, are dissimilar in many features. Some are large and listless; others are small and active. If food for these cells is plentiful near one group of cells, and hence easily obtained, they will take in more as food than they give off as waste, and will, in consequence, become large, overfed and listless. Other cells, less favored by conditions, will be compelled to exert themselves more, and receive less for their exertion than their fortunate

neighbors. These become small, active and hungry. Neither of these types are normal or healthy, and each alone would soon die, one from laziness, and the other from lack of food. Therefore to equalize size, health and activity, a cell of one type unites with a cell of the other The small, active, hungry cell gives activity and zest to the new life, and the large, listless one gives food, size and calmness. This is the beginning of sex. The active cell is the male, the listless the female. It is a combination for individual growth and for saving the race."

While some may doubt the absolute correctness of the foregoing, it seems to be in harmony with the fact known to all students of life, namely, that the male principle, the spermatozoa, is the active principle, and the female germ or ovum, is the passive principle of life. Any intelligent, thoughtful person cannot possibly study these marvellous laws of life, without a feeling of profound reverence, and even awe, as one contemplates the possibilities for good or ill, for time and eternity, wrapped up in the little zoösperms, not larger than the point of a needle, when united with the ovum, where the sublime process of the formation of a human soul goes on all unseen, save by that Eye which "neither slumbers nor sleeps." If not a sparrow falleth without our Father's notice,

surely God is taking cognizance of the development of that soul, which is to honor or dishonor Him, which will prove either a blessing or curse to the world.

It is only a matter of degree with every soul entering into life. What a world this might be, if prospective mothers would but take Christ into their every thought of their daily life, in the formation of that little life, beneath her beating heart. If ever woman needs the council and guidance of the Holy Spirit, it certainly is when she is helping God to form a new life, and if she fails in fulfilling her mission, God, Himself, cannot give the best results in the child life.

Up the stairs of holy patience, every prospective mother must needs climb, if she would reach the heights of the inner kingdom, where the Father awaits, anxiously her petition to guide her in the most sublime vocation of womanhood, the molding of a new soul for time and eternity.

In the face of all this, I ask, if it is not criminal, and criminal action of the most destructive kind, to withhold from our young people, knowledge of such vital importance? Without fear of successful contradiction, I answer my own question. "Yes, it is a crime against society and a crime against the child that is to be, as well as against God." No step could be

taken by the home, the church and the schools which would redound more to the glory of God and the good of humanity, than would a tidal wave of education for the coming parentage of America.

It is true, that the tide is turning in this direction, but all too slowly for the present crying needs. This greatest reform of the age, or of any other age, needs assistance. Good and talented men and women are spending much precious time in "tithing mint and rue," while God is calling in thunder tones, "The harvest is great," and every day becoming greater, "but the laborers are few." And some of us, that are out on the firing line of this neediest of all reforms, loaded with the eternal truths of God, are praying for laborers; earnest, consecrated, tactful, spirit-filled laborers to enter this part of God's vineyard

Praise His holy name, our prayers are being heard and answered, to a large degree. I firmly believe and have good reason for that belief, that the Holy Spirit, is moving upon the hearts of men and women to-day, relative to this all important matter. God's laws governing procreation are being understood as never before in the history of the world. And the day is not far distant when the education of potential parentage with regard to all these

vital truths, will be compulsory before a marriage license can be secured, or a marriage ceremony performed. If not, why not?

The education in mathematics, grammar, history, science, art, horticulture, scientific housekeeping and scores of other branches, all excellent and good, are generally made compulsory in our public schools. I would like to ask, is it not of even greater importance that we have an intelligent and educated parentage, qualified to produce children of sufficient brain power and general ability to grasp and appropriate the education, both intellectual and manual, for the good of both God and man? I am thinking if we will give more thought and attention to the A. B. C. of the rights of the child-to-be, especially his right to be well-born, the rest of the alphabet will very nearly read itself.

CHAPTER XV.

The Old Home of the Old Century.

"For all have sinned, and come short of the glory of God"—*Rom. iii: 23.*

In '63 two great armies were encamped on either side of the Rappahannock river; one dressed in blue, the other in gray. At the setting of the sun, as twilight appeared, the bands on the Union side of the river began to play the martial music of "The Star-Spangled Banner," "Rally Round the Flag," and other national airs. As these sounds ceased there came from the boys in gray the stirring strains of "The Bonny Blue Flag," and "Away Down South in Dixie." This exchange of martial music from both North and South, was followed by several moments of quiet. Presently, a melody was borne in upon the heart and soul of some home-sick boy, and the strains of the song which never grows old, floated softly and sweetly out upon the evening breeze, and immediately the boys in blue, as well as the boys in gray, united in the air so dear to all: "Home, Sweet, Home." "Be is ever so humble, there is no place like

home," followed, and at the close, all united, regardless of blue or gray, in cheers for home and the loved ones there. The word "home" possessed then and always possesses a fascination to all alike.

It may be well to take a good look at the homes of the century just closed. If the reader will pardon my referring to my own personal experience in connection with the "old home," I will give a glimpse of the home of my childhood, a full half century ago.

At the close of five months of touring the State of Pennsylvania, some four years since, in the interests of holier standards of home life, I decided to take my two months' vacation at Ocean Grove. A few days after getting cosily settled, I awoke one morning about three o'clock with a feeling of utter loneliness, such as I had never before experienced, and which I shall never forget. Such a longing for home and loved ones came over me! As thoughts ran swiftly over the years gone by, it dawned upon me, that, for the first time in forty-five years, I was not far from my childhood's home in New York. At the same time a great desire, not to be withstood, took possession of me to visit once more the old homestead. Following out that desire, I took the train that same day to New York in time for the steamer up the beautiful

Hudson by moonlight. The river was as smooth and waveless as a mirror, the bright moon shed its soft rays out upon the calm surface, and the strong searchlight from time to time sent out its finger of light, showing the little hamlets and villages on either shore, cosily nestling 'mid the glens and coves of the ofttimes rugged banks, and occasionally revealing a majestic palace on some terraced prominence. In one especially beautiful little glen, the sudden light showed to our admiring gaze, a moonlight picnic which looked like a veritable fairyland, with its white robed figures flitting hither and thither in their joyousness and freedom. The sight brought vividly to my mind, my own happy childhood days. Wondering if it were not about time to retire, I looked at my watch, and found it was past midnight. So engrossed was I that the fleeting hours had passed unnoticed. My mind had been filled with the delights of the journey, and in meditation of things belonging to the past and of the loving Father's guiding hand.

The morning found us in Albany, where I took the train for Glen Falls, thinking possibly I might find track of an uncle whom I remembered having lived there. When I had decided to revisit my childhood home after so many years of absence, I could not recall the name of any friend or relative. But as I neared the old

homestead, names long since forgotten began to dawn upon my memory. But neither in Glen Falls, nor yet at Lake George did I find anyone of the "auld lang syne" days, so taking the stage I went on to Warrensburg, which hamlet I remembered was but a short distance from the old home. Of the driver of the stage, I inquired if he knew of any one by the name of Heath in that locality. "Yes, indeed," he answered, "there are four brothers, well-to-do farmers, right near Warrensburg." On arriving at the latter place, I secured a carriage to take me to the home of the nearest of the brothers. My lonely search was finally rewarded by finding that the four Heath men were my own cousins. The news of my coming was soon sent to the other near relatives, and a most pleasant evening was spent in talking of the old days and of the many loved ones, whose voices were long since silenced. It was the following day that Cousin Will Heath took me to the old homestead. As I neared the sacred spot, the surroundings took on a familiar look, although I was a mere child not yet in my teens, when I last saw the old place. The names of places and people came back to me in rapid succession until it seemed but yesterday that we children frolicked over the green hills and level meadows. I finally went into the dear old home, alone, for I had

asked my cousin not to accompany me. Then I asked the occupant of the house to be allowed to remain by myself a while in the living room, the gathering-place of the family a half century before. How the years rolled back as I sat quiet and alone in that room! I fancied dear mother at her spinning wheel, the big loom in the next room, and my father with a child on each knee, singing again, "All hail the power of Jesus' name," or some other of the old-time hymns or songs. One of these I have remembered unto this day. I give one verse here, hoping that it may comfort some reader's heart, bringing help when the struggle of life, which is sometimes so very hard to bear, seems bitter. The quaint and homely verse also shows the joy and consolation of having the child life in the home. The words are as follows:

"Come poor man, come poor man, and tell unto me true,
How you maintain your family, and how you bring them through
How you maintain your family, and the most of them are small,
And nothing but your labor to maintain them all.
When I get home at night, all tired as I can be,
I take my youngest child and dandle him on my knee,
The older ones come round, and they make a prattling noise,
And that is the greatest comfort a poor man enjoys."

It was a quaint old song, but to me it spoke volumes while I was meditating upon those

days of long ago. The mental scene then changed to evening, with father and mother and the children, for there were nine children (a pretty good Roosevelt family). Some were reading, some sewing or knitting, some perhaps paring and stringing apples for drying, others cracking nuts or eating apples. Occasionally there was a song by the whole family, for father and mother were exceptionally good singers for their day. From the old house, I went out to the big barn which my father built over sixty-five years ago and found it still in a good state of preservation. Those were the days when all things seemed to be more substantial than at present. I then went inside the familiar old barn, where we had had our corn huskings—where we children had romped on the mow of new-mown hay, where we had buried each other in the fragrant clover, and where in hiding, we had gotten into the overflowing bins of wheat and shelled corn. I found the old nails where father used to hang the flail and cradle, with which he sued to cut and thrash the grain; the curved sickle with which he cut the corn, and where were all the rest of the old-time farming implements. As I stood there I compared the old-time farming methods with those of the present day, when virtually the farmer takes his seat on a machine in the spring and accom-

plishes the work of seed time. When the harvest is ready another machine goes again into the field, cuts the grain, threshes it and sacks it all at the same time. Who can foretell what the next fifty years will give us in this line of industrial helps?

From the barn I went into the orchard, climbed into one of the gnarled old apple trees, where fifty years before I had sat and sewed my doll-clothes. I picked from the tree some apples—very small they were—and sent them to my sister in the far West. I wandered along the old stone wall picking chokecherries and blackberries just as I did when a little girl. Finally it dawned upon me that my cousin was all this time waiting in the carriage, so taking a long, lingering look at the dear old place and brushing away my tears I was driven away from "the dearest spot on earth to me, home, sweet home." Although at times there was sadness and sorrow and hardship in that home, yet there was always the deepest affection for it and for one another, and the keynote of the home-life was serene simplicity. How very unfortunate that, with the marvelous growth of material civilization, we fail to maintain the simplicity of modes and methods of life that prevailed in the century just closed; a characteristic so essential to the highest happiness of the indivi-

dual and the well-being of the home, church and State. Labor-saving machinery, while increasing the demand for its output, has undoubtedly caused thousands to be thrown out of employment. That "Satan finds some mischief still for idle hands to do," is made manifest in consequence.

In the old home, the wardrobes of the family were very simple. When the mother in the afternoon, donned a fresh print or gingham dress, with dainty collar and cuffs, and a white apron, she was in readiness to receive her callers. The children, freshly washed and combed, after the forenoon's romp and work, also wore similar print dresses or possibly a clean apron, and were considered presentable. What a contrast to the present day, with the be-frilled, be-tucked, be-ruffled, be-laced wardrobe of mother and child! True, their ruffles, puffs, tucks and laces are machine-made, but think of the amount of precious time, strength, nerves and patience wasted in arranging all these things in the manner demanded by the ever-varying styles and fashions. The recreations and amusements of the olden-time were indeed simple as compared with those of the present day. With the youngsters and young people of my childhood days, an occasional holiday, or entertainment sufficed, and

they would live upon the anticipation or memory of that good time for weeks, so to speak. For in those days we had time to think it all over. But to-day the social functions are legion, following so closely one upon the other, that we are simply gorged with amusement, have no time to digest it or realize whether we have enjoyed ourselves or not. All too often we hear young people say, "My, there is nothing going on to-night. O well, I suppose we will have to stay at home."

I think I have already stated in this volume, that our young people and children are in danger of being surfeited with entertainment. But I do not think that we realize the danger to posterity that lies in our permitting and even encouraging this high nervous tension on the part of our children. What has this tension given us in return? A generation of children that are bundles of nerves, high-strung, high-tempered, and easily irritated; hence very difficult, if not impossible to properly control and train. But the children are not so very much to blame after all. They are the legitimate results of the "strenuous" life of the times.

In the old home, it is true, there were privations to meet. But they were met cheerfully and uncomplainingly; there were obstacles to overcome, they were surmounted courageously;

there were problems; they were solved calmly and bravely; all because, in the olden time, people were not constantly under the intense nervous strain as now. They could think calmly, and act accordingly. This calm spirit, was a very important factor in governing the child of the old home. As a result, the child had a more profound respect for parents, elders, and a reverence for all things sacred than has the child of the present. If the strenuous life of to-day continues, or should become accentuated, God pity the children and parents of the coming generation!

However, I think that we may take courage, for the signs of the times would indicate that certain agencies are at work which will cause the pendulum of human progress to make a mighty sweep Godward. So we have good reason to believe, that the new century, with its enlightened concientious parentage, will give us back some of the simpler and more wholesome phases of the "old home," while at the same time we shall be better able to appropriate and enjoy the blessings that are around and about us, born mainly of a recognition of the fact that true happiness and progress are to be only found in the direction of a noble simplicity.

CHAPTER XVI.

The New Home of the New Century

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old!"—*Isa. lxv: 20.*

In the same chapter from which the above text is taken, we also find the following:

"For behold I create a new heaven and a new earth, and the former shall not be remembered, nor come into mind."

How very gracious and kind of our Heavenly Father, to wipe out, even the memory of the wrong conditions in the marital relations, so that the thought of them shall not enter our minds to mar the purity and beauty of the "New Home," with its law-abiding parentage of marital continence: except for procreation.

If we are to have a "new heaven and a new earth," the "old home" with its errors of incontinence and sensual desire, must be supplanted with love and intelligence and justice; for the home is either the foundation of all progressive civilization or its inevitable opposite, degeneracy!

When the errors of the "old home," give place to truth, and righteousness governs the marital

relations, then shall the "child die an hundred years old." This is the second corner-stone in the "new heaven and new earth" and just as truly, it is the second corner-stone in the "New Home of the New Century." Jesus Christ Himself being the chief corner-stone!

It is safe to say that the new century will either witness such a radical change in current condition, as shall result in children becoming possessed of their right to be "well born" or there will ensue a tidal wave of degeneracy—the outcome of the rejection of the Truth.

All social, political, religious and economic life has undergone marvelous changes in even the past quarter of a century, and the child of this transition period is not of the most delightful sort. However, it is not so much the child's fault, as that of the parents, in permitting the "mad rush" to invade the home circle. The change from the old century home, to that of the "New Home of the New Century" will, I believe, give to the world the highest type of an all-around, well-ordered ideal home, that this old world has ever seen. The day-star for this change has dawned. To-day, it is becoming necessary for young people to study Nature, and Nature's laws, and these subjects were given little attention fifty years ago. And the time will come, when Nature's laws, or God's

laws of life and procreation, will form a part, and a very important part, of the necessary ethics of school life. Law and love, and their relation to each other, will be understood by those contemplating the establishing of a home. And why not this knowledge? Blackstone defines law "to be the rule of human conduct and action." Husbands understanding the "laws of life" and procreation will appreciate what their conduct should be toward wife and the unborn child. And mothers will understand more fully their responsibility in the molding of the character of the nascent life.

In theology, the term "law" denotes "the perceptive part of revelation in contra-distinction to the doctrinal." The next quarter of a century will give to the world a new "revelation" of Divine teaching, relative to marriage and parentage. "The moral law is that perceptive revelation of the Divine will, which is of perpetual and universal obligation, summed up in the ten commandments." The "New Home of the New Century," will be governed by a new and higher interpretation of the seventh commandment.

Of "law" it must be acknowledged that her seat is in the bosom of Almighty God. Law is harmony of the world; all things in heaven and earth do her homage, the very least as feeling

her care, and the greatest as not exempt from her power. The law of sex and reproduction, plus the law of love, are the three corner-stones of the Bible, the triangle of creation, the fall, and the world's redemption. In other words, regeneration plus right generation equals human redemption. The "new home" will be founded on the fuller redemption, namely, the redemption of the powers of parentage for the glory of God, and procreation only. Some of my readers may not agree with that statement, but that does not change the facts in the case. The reader, Plato, Socrates, Aristotle and the worlds' best philosophers may not agree with me, but if all Nature, and the God of Nature and love and justice agree with me, it will be found that it is impossible to be wrong. It will always be found that the untiring search for the antecedents of any event, is founded upon the conviction, that for that event or phenomena, there is an ascertainable cause. In my labors with erring humanity, I realized I was working with results, and I at once set about to try and ascertain the cause of so many blasted lives. I am more and more convinced that by far the larger part of impurity and crime, insanity and sex-maniacs; much of the murder and suicide, the majority of the divorces and breaking up of homes, premature death of millions of mothers

and children, most of all can be traced to their source, and be found in sexual perversions, and abuses within the marriage bond.

"The sexual appetite being a part of our constitution, and a limit to the indulgence of it being fixed by the Creator, the business of moral philosophy is to ascertain this limit." This quotation is taken from Wayland's Moral Science. "Every kind and sort of remedy has been proposed for this disease of lust; every kind of means has been carried out for its prevention except one, and that one is purity." So says as able an authority as Sir Benjamin Ward Richardson. I would prefix the word "marital," to his word "purity," for there is the fountainhead of the social evil. Ignorance, I grant you, is at the root of the evil, but the fact remains the same. Let children be begotten as the result of love, and of generosity, rather than as the result of lust and selfishness, and there will be a vast difference in many things.

Miss Willard spoke the words of "truth and soberness" when she said, "That most holy thing in all the world—the wedded love of two, is being murdered by deadliest lust." The difference between love and lust is that love is fixed. Genuine love grows, but lust wastes by enjoyment. The reason is, that one springs from a union of souls, desiring to honor God, in con-

ferring life that another soul may be; and the other from a mere union of sense and selfish pleasure. One is inward and deep; the other is superficial. One is permanent; the other transient, save in its disastrous results to all parties concerned. Every consideration of right, justice, love and science, demands that woman shall choose the time that she shall accept maternity. This is usually accepted to be true. Nevertheless, it is not always safe, for it frequently occurs that the wife is the more passionate, and so the aggressor in this regard of sexual congress. However, this is the exception. The sense and reason, love and self-control of both husband and wife are the only safeguards in procreation.

Emerson truly says, "All developing activities need direction and repression." All efforts to destroy sex-desire and sex-attraction tend toward striking a death-blow to true love, marriage and procreation. It is not destruction that promoters of martial righteousness are aiming at, but, on the contrary, to substitute construction by the conservation of the life-principle, necessary to the building up of a strong, mental, spiritual and physical man or woman, Thus they are better prepared to "construct" a healthy, strong offspring. Self-mastery, not self-destruction, will be the key-

note of the new home of the new century. The potential parentage of to-day must be sacredly, religiously and scientifically instructed regarding the vital questions of marriage and parentage. We have peopled Satan's kingdom, lo, these many years, by this cowardly, deathly silence on this most vital of all questions. The realm of silence, it is said, will be sufficiently long beyond the grave, so let us speak out on this theme, ere it be too late for this present generation to remedy the mistakes of the past generation relative to the well-born child.

Possibly the reader desires something more definite as to the nature of the "New Home of The New Century." I will endeavor to give it by a word picture. But let the reader bear in mind, as he proceeds, that the picture is not a visionary one, but a blessed reality in many homes at the setting of the sun of the nineteenth century, and the dawning of the twentieth century morn. This I know to be a fact.

In my mind I bear the image of an unusually well-born young man. In his early life, he hitched his car of high ideals, aspirations and ambitions to the "bright and morning star of Bethlehem, the Child Jesus." No nominal Christian life could satisfy his great soul; nothing short of "the fullness of the spirit" could appease his longing to be a Christ-like, manly man. He

made a complete consecration to God, making definite mention of the power of fatherhood to God for procreation only (this is heart circumcision). This was the personal testimony of this splendid young man to me. The Holy Spirit had the right of way in his entire life. As he gradually stepped out of the adolescent period into the maturer life, he talked with God concerning his life-companion. The loving Father told him that somewhere in this beautiful world of His, He was preparing an helpmeet for him, whose life and soul were pure and spotless, and that he must keep his own life just as stainless as he would have his bride to be. This child of God was not deaf to the Holy voice, nor blinded to the Holy vision of a pure life, realizing (as he told me) that as the Divine bridegroom of the bride on earth—the church—was the embodiment of purity (though tempted in all points like as we are, yet without sin) so must the Christian bridegroom of earth keep himself pure, as pure as he expects his bride and life companion to be. He emphasized the fact that this purity must be maintained in the marriage bond, holding the powers of procreation sacred for fatherhood only. In God's own time, these two, whom God was to join together, met. Soul spoke to soul, spirit to spirit, and heart love responded to heart-love. And the twain

were made one. It was a soul and spiritual union, holding the sacred gift of parentage as a means to an end, the propagation of the species.

This is the kind of marriage Paul had in his mind in writing the seventh chapter of First Corinthians. Otherwise we have outlived Paul's teachings, for many of us have higher ideals of marriage than that of the physiological and physical gratification. In due course of time, the desire of the young husband to wear the crown of fatherhood appeared, as also the desire on the part of the wife to have placed upon her brow, the richest, the choicest of diadems, that of motherhood. The conditions of health and secular matters being favorable, with a holy and solemn intent, and in the fear of God, realizing the great and grave responsibility of conferring life upon a soul destined to test the realities of life, of death, the judgment and eternity—these children of God, on their knees, invoked the Divine blessing of their Heavenly Father, in a prayer, which although quoted in a previous chapter will bear repetition, copied from Dr. Cowan's "Science of New Life."

"O God, our God, this morning in the full glory of Thy ever-present presence, we supplicate the aid of Thy love, Thy glory, and Thy power in this our soul's desire. Of and from Thee let the light come, which is to guide it into life,

through life and into eternity. Make it as we earnestly desire, a bright, happy, loving child. Implant in its organism the qualities which will enable it to live and grow towards perfection. Give it, we pray Thee, the elements of a holy life, so that all its words and actions shall be a reflex of Thy ever-present, loving care. And to the end of granting these our desires, implant O God, firmness of purpose, purity of life, and the full measure of Thy daily and hourly presence. And to Thee, O Thou Ancient of Days, be the glory, the honor and the praise. Amen."

And in due time, it was known that the dear wife was to become a mother. Together they rejoiced, together they planned, together they, night and morning, asked God's blessing upon the little life, a mere speck as yet, but gradually developing beneath that loving mother-heart. "What a fellowship. What a joy divine, leaning on the everlasting arms," during these sacred months and this hallowed condition of prospective motherhood. That splendid young husband would not think for a moment of desecrating the embryonic dwelling of his little child by sexual congress, and thus to place a mortgage upon the little one to a life of sensualism; nor to endanger the life of his wife, making still harder to bear, the time of delivery. I repeat that he would no more encroach upon his child's

and wife's rights in this regard than he would sever his strong right arm from the shoulder.

Soon came the exquisite joy and happiness of looking into the dear little one's face and experiencing as never before, and in the true sense, that indeed and in truth, "they twain have become one flesh" in their offspring. And they felt the inexplicable joy and happiness of a realization that the crown and diadem of fatherhood and motherhood, in their highest sense, were at last placed upon their brows. The delights of watching for the first smile, the first recognition, the first step, and the first time the little one utters the lisping, "papa," or "mama," were days and months of joy unspeakable and full of glory to the father and mother, under the conditions described.

A few years pass rapidly by; the little one is now old enough to understand, and must have its child playmates. This wise father and mother understand full well the necessity of safeguarding their child from the prurient and the unchaste. So the mother, wishing to be the first to plant the knowledge in the mind of her child relative to its origin, and how it came to be, takes the little one lovingly in her arms, and tells it the sweet and beautiful story of life. She tells this "Song of Life" through the medium

of flowers and the bird-life, leading gradually up to the wonderful relation of it all to the child itself and of the safe little cradle once occupied just beneath her own loving heart.

At the close of a certain Y. M. C. A. meeting which I addressed a gentleman arose and with evident emotion said, "Mrs. Teats, will you please tell me how I can tell my three motherless children this story of life of which you speak. Six weeks ago my wife passed away, and I want, as far as possible, to take her place in the care of my little ones." At this same moment a refined-appearing gentleman arose, and addressing me said, "With your permission I would like to give this brother and all present my personal experience with my six-year-old girl, and eight-year-old boy," and then told the following story: "Our little ones were attending the kindergarten. On my return from business one evening I found my wife weeping bitterly. Upon inquiry I learned that the children had been grossly contaminated by both instruction and observation by what people call 'a bad boy' although we had always been exceedingly careful about their playmates. I asked my wife what she had said to the children. 'I told them they must not talk about such things.' I felt that the moral destiny of our little ones was at stake, and that something

must be done to save them to a pure life. I asked my wife to send the children to my room in ten minutes. I had never been prepared for this duty, but falling on my knees, I told the Heavenly Father I lacked wisdom, and plead for His guidance in this solemn hour. I know my prayers were answered. The little ones came in; I took them on my knee and said, 'Children, papa has a beautiful and sacred story to tell you,' I then took a flower and continued, 'Darlings, everything that lives and grows has a papa and a mama. The fruit that we enjoy, the flower that are so beautiful, the little chickens and kitties and singing birds—all have a papa and mama. This is God's plan, His way of keeping all forms of life in this world.' I then explained the functions of the flower which I held, showing that the stamens were the fathers and the pistils the mothers of the blossom and that there was upon the stamens a delicate powder or pollen which performed a very important part in this wonderful little mechanism. I opened a pistil and showed them the undeveloped seed-germs, explaining that when the pollen or father-part of the flower falls from the stamens to the sponge-like end of the pistil, or mother-part of the flower, in a way that God only knows about, but nobody can fully explain, the union of these

two in flower-life will produce another of its kind. Take the little birds. In the spring time, the father bird says to the mother bird in language that they understand, 'Now it is getting warm weather, let us build a little nest and have our baby birds.' So they build their nest, and the mother bird lays the eggs, and in each tiny egg was the beginning of a baby bird. These wee birds grow in the shell for several weeks, while the mother sits upon the eggs to keep them warm, and the father-bird perching on a twig near by to keep his mate company, sings his sweetest songs to her. After a time the baby birds grow too large for their little room in the egg-shell and peck their way out, into the nest. How glad the big birds are when they can really see their very own baby birdies. Then they feed and take care of them until they are old enough to fly and care for themselves.

"Now, children, perhaps you have wondered how fathers and mothers get their boys and girls; you have been puzzled as to where the dear little babies come from and how you are you. This is the best part of the beautiful story of life. As God created us in His image, He has made the most sacred and safest place in all the world for the little human babies to live in and grow in because they are so tender and so

precious in His sight, and that safe place is in a cosy little cradle in mama's body just beneath her heart, where you nestled and grew day after day. For nine long months mama ate and breathed for you, and every evening we knelt together and prayed God to help us to be good parents. and to bless the dear little baby that would come into our home. When you had grown too large for your little cradle home, then mama suffered, oh, so much, that you might come from it, and be laid in her arms. But mama was willing to suffer for she not only loved you, but was eager for the time when you should love us. So, darlings, you must love mama better than any one else in the world."

"The children were very attentive during this entire story, then slipped quietly down and left the room. A moment later I entered the sitting-room and saw the most beautiful sight I ever looked upon. The girl was on her mother's lap, with both arms round her neck, while the boy stood by her side, lovingly resting his head upon her shoulder. It was then I realized as never before to what extent parents rob themselves of the tenderest and sweetest love of their children; that by false modesty and indifference the strongest cord that binds children and parents is broken. These children have grown to manhood and womanhood, and

through all the years every phase of marriage and parentage is as sacred to them as their life; and there is no condition of womanhood they look upon with more profound respect and reverence than that of prospective motherhood. I do not believe that there is one child in a hundred that would abuse the confidence of parents in thus imparting this all-important knowledge."

There are now many booklets which will help the mother in the imparting of this important knowledge. Among them are: "Teaching the Truth," by Dr. Mary Wood Allen, "The False Delicacy of Parents and What it Costs" by myself. Either of these little volumes can be secured at the headquarters of the National Purity Association, 81 Fifth avenue, Chicago. The latter is but ten cents, the former, fifty. Either will be of great assistance to the mother in claiming her child for purity.

When the child is old enough to understand the nature of a pledge, and at such a time as the father and mother may deem wise, the child might sign the following pledge, after having it thoroughly explained and having heard the story of life. "My precious mama, I am so glad you have told me this beautiful story of life, and mama dear, as I am a part of you, and you suffered that I might live, I will promise you

and Jesus that I will try and think pure thoughts, and tell you everything, and not let anybody talk to me about this sweet story but you and papa." Other children coming into this new home are likewise well-born and wisely instructed for the surest safeguard for our youth is chastity and sacred instruction. "Ignorance is not innocence." A purity based on ignorance is built on sand. The children of this ideal home are now merging from the day-dawn of their life, into the glorious morning of adolescence and maturity.

Here too, these young people might sign with profit, the following purity pledge: "My dear parents, I thank you more than I can express, for this very important knowledge you have given me with reference to my relation to you, and of possible fatherhood (or motherhood) for myself; and I promise you, God helping me, I will, to the best of my ability, make purity of thought and conduct, the rule of my life and you my counsellors." This loving father and mother with ever-increasing watchfulness and anxiety, because of the unwholesome environment their precious jewels are destined to come in contact with, redouble their efforts, if that were possible, to still protect those dear ones, from contamination; and so they make boon companions of their children—real "chums."

As they have all along these years, familiarized their children with the sacredness of sex-life, they now open up to them the divinest possibilities of which they are possessed, that of fatherhood and motherhood. And the Christian father teaches his boy, just as the Holy Spirit taught him in the morning of his young manhood; and the daughter is likewise taught the same blessed truths.

These young people, so instructed, are going to be very wise and careful in selecting their companions for life. Somewhere there is the complement of this "new home" that can (and will when these homes become more common) furnish the helpmeets for the young men and women of the home under consideration. It is the union of such lives that is destined to give us "The New Home of the New Century." The requisites for such a home must needs be pure and true—in spirit, soul and heart love; that love which stands the stress and strain of adversity, poverty, and trial as well as prosperity. Indeed this latter is sometimes more dangerous than the former. This is the love which will dare to suffer the direst hardships, surmount obstacles and overcome difficulties.

Again asking the pardon of the reader for a personal reference, it was this soul-love which caused the author to brave the dangers of the

wild west, and the wilder frontier life in its most rigid and primitive form, sixty-five days, never entering the shelter of a home during that time; and for one year I saw but one woman and that one but for a few hours; living under a dirt roof, with mother earth for a floor, all this and very, very much more, the rehearsal of which would fill a much larger volume than this. And all for the love of home and loved ones.

"I gave to Love a task to do—
A far-off journey in the night;
Her upturned face grew strangely bright,
Her parted lips smiled back—Oh yes, for you.

"Not even did her singing cease,
As quickly she rose up from play,
And with a soft kiss sped away,
And left my eyes all tears, my heart all peace."

The most sublime quartette of words in human language—which ever make most perfect harmony are these: Mother, Father, Home and Heaven.

Thus, with a clear, and intelligent understanding of the laws of life, embracing "a sound mind in a sound body," a clear conception of the absolute need of the conservation of vital force to produce "a sound mind and a sound body;" with a scientific knowledge of the laws of procreation and a profound reverence for the holy

sacrament of marriage, the "New Home of the New Century," will approximate more nearly the heavenly home, than any center of domesticity that sin-cursed humanity has ever yet evolved.

CHAPTER XVII.

Hopeful Signs.

"Be of good courage and He shall strengthen your heart, all ye that hope in the Lord."—*Psa. xxxi: 24.*
"The Lord of hosts is with us; The God of Jacob is our refuge."—*Psa. xlvi: 11.*
"Hope thou in God."—*Psa. xlii: 5*

"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province (meaning municipality, state or nation) marvel not at the matter; for He that is higher than the highest (man) regardeth; and there be higher than they (men). Moreover the profit of the earth is for all; the king himself (or the president or billionaire) is served by the field." And, "The earth is the Lord's and the fullness thereof." "There is a sore evil which I have seen under the sun. namely, riches kept for the owners thereof to their hurt." Eccl. 5:8; 8:13. "For they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and have pierced

themselves through with many sorrows." First Timothy 6:9-10.

God foresaw that humanity, being conceived as the result of selfish gratification, rather than dominated by loving submission to the Divine law of procreation, must of necessity beget the spirit of selfishness, gave in the foregoing Bible quotations a loving admonition and warning against the *love* of money. It is also evident that He foreknew that even His redeemed ones would, at least for a time, be the offspring of this same selfish gratification, and possess, to a degree, the same spirit of selfishness, hence His word of warning: "Which while some coveted after, *they have erred from the faith* (italics mine) and pierced themselves through with many sorrows." The expression, erred from faith, is proof-positive that He has reference to His followers. It has come to pass, nevertheless—and not withstanding these words of loving warning from our Heavenly Father—that many have indeed erred from the faith, for we have many very close-fisted, wealthy men, within the pale of the very church of Christ, to say nothing of the millionaires and even billionaires in the world outside.

In the church of God, these things ought not so to be. With reference to material prosperity, it is safe to say that never in our history has

there been a time when it would seem that God had veritably "opened the windows of Heaven," and deluged this country and almost the entire world, with His bounteous provision for the comfort and needs of humanity, as in the past decade. If these material blessings had been gratefully accepted as coming from a loving Father's hand, and used properly for the good of humanity, millions of souls would now be rejoicing in the possession of salvation from sin, for while "salvation is free," it takes money to spread and fully maintain the Gospel of Jesus Christ. And no one to-day will deny that God's cause is languishing and is hindered for lack of money.

During the past half-dozen years, nothing has been more insistently talked about or more extensively written about, than has the mountain-like tidal wave of economic prosperity which has swept over our country since 1898. Optimists of the secular and utilitarian schools are glorying in the fact that we are living in the age of multi-millionaires, in an age of bursting money vaults, in an age of unprecedented capitalistic power and daring. Never before did the world groan under such a burden of material wealth.

One eminent authority says: "The amazing growth of wealth in these romantic days is

strikingly illustrated by the phenomenal development of the banking institutions of Pittsburg during the past fifteen years. In 1890, the city had but forty banking houses, including National and State banks and trust companies, with a capital, *in toto*, of $15,200,000, and total resources of $97,150,000. In 1903, the number of banks had increased to ninety-five, with a capital of $60,000,000, and with the total resources standing at the bewildering figure of $420,000,000. The bank clearings for 1903 further illustrate the gigantic strides taken; the figures of 1890 amounting to $786,157,000, while in 1903 they leaped to the towering height of $2,356,875,350. This prodigious evolution of Pittsburg's economic side only serves to exemplify the wondrous growth of the wealth of all the world's centers of trade during the past few years."

The selfish and wrong use of God's material blessings has resulted in the millions and billions for the few; in hardship, poverty and degradation for the many. According to Carroll D. Wright, ex-United States Commissioner of Labor, there are 12,500,000 families in the United States. Of these, 125,000 families, own more of the nation's wealth than all the other 12,375,000 families. The wealth of the United States is estimated at about $75,000,000,000

according to the census of 1890. This would mean about $37,000,000,000 distributed among the 125,000 families. The same author and statistician also makes the startling statement that there are at least six million families who do not represent a single dollar's worth of property.

The annual expenditure of some of these wealthy families is something enormous. From a copy of "Success" for February, 1905. the following statement is taken. "Wages and salaries for some such families often amount to, say, $25,000 annually; wines, food, etc., but no special entertaining, $30,000. Other annual expenses are: entertaining, brilliant balls, fetes, flowers, etc., frequently costing $50,000, while the cost of running a palatial yacht is close to $50.000. The cost of keeping up the family stable, and horse farms, with wages of thirty men may reach $40,000. Grounds, greenhouses, with wages of twenty men will cost $20,000 each year, and the expense of maintaining two additional homes; one at the seashore, the other at the mountains, amounts to at least $20,000. Clothes cost at a very low estimate, $20,000; pocket money for the several members of the family, $50,000; automobiles, $10,000; traveling expenses with private cars, suites of rooms at

hotels and on steamers, etc., $10,000, altogether a total of at least $300,000.

This vast amount, it is claimed, does not include the pet dogs with their fur-trimmed coats, nor talking dolls at a hundred dollars each, nor yet, other numerous thoughtless, if not pernicious expenditures of God's bounty; while within eye-shot of all this display and extravagance, there are half-clad and half-fed children by the thousand. So far as God, the bountiful giver is concerned, there is no occasion for any American being in need for the comforts of life, or for his asking of alms. It is simple justice which the six million families, which have not a dollar to their credit, want and ask; not charity or alms.

The policy of the Government, in legalizing the liquor traffic is doing more to rob these six million families of homes of the necessaries, the comforts of life, than all other agencies combined, the trusts themselves not excepted. And the liquor trust is the most powerful trust in government, but, thanks be to God and to His faithful soldiers of righteousness, the rum power is being broken, its throne is tottering, and the young people of to-day will have the glorious privilege of attending the funeral of that which Shakespeare calls, "devil."

That the past century has been a century of

phenomenal and unprecedented innovations and discoveries no one can deny. So far as we can adjust the nineteenth century to the perspective of the ages, we find its distinguishing characteristic was activity in scientific research, mechanical inventions, and therapeutic or remedial agencies for the alleviation of human suffering. Albert Russel Wallace in his remarkable book, "The Wonderful Century" enumerates twenty-four great inventions and discoveries of the century against fifteen made in all the preceding centuries. Since I think the enumeration and information of this last will be of deep interest to the reader, I repeat it entire, as follows: "Nineteenth Century, Railways, steamships, electric telegraphs, the telephone, lucifer matches, gas illumination, electric lighting, photography, the phonograph, Roentgen rays, anaesthetics, antiseptic surgery, conservation of energy, molecular theory of gases, velocity of light directly measured and earth's rotation experimentally shown, the uses of dust, chemistry, definite proportions, meteors, and meteoritic theory, the glacial epoch, the antiquity of man, organic evolution established, cell theory and embryology, germ theory of disease and the function of the leucocytes. All earlier centuries: the mariner's compass, the steam engine, the telescope, the barometer and ther-

mometer, printing, Arabic numerals, alphabetical writing, modern chemistry founded, electrical science founded, gravitation established, Kepler's laws, the differential calculus, the circulation of the blood, light proved to have finite velocity, and the development of geometry.

"It will be apparent to any one who carefully observes these lists that the discoveries, or inventions, naturally group themselves into two classes, first, pure science, as for example, the demonstration of the molecular theory of gases, and second applied science, as the electric telegraph. Sometimes the two classes overlap, as in the case of the Roentgen rays, for instance, which were both a discovery and the application of that discovery to practical ends, but in the main the two are readily separable."

"Genius," it has been well said, "is only an infinite capacity for taking pains." One can well believe this statement when we think of Herschel walking round and round the concave mirror of his great reflecting telescope, polishing it, without once removing his hands for sixteen hours at a time, while his sister often followed him to put food into his mouth. At other times, on icy cold nights, he would sit at the mouth of the great reflector, this same devoted sister by his side, writing his observations by dictation, although the ink frequently froze

in the bottle. One can but wonder, sometimes, where the sister's glory comes in.

Mr. Edison says, "I failed for eight years at the incandescent light, and spent thirty-five years on the phonograph. The longest time that I have worked without sleep was five days and five nights." How little this fast-speeding age appreciates what these splendid men of genius have given to humanity for its comfort, pleasure and enjoyment. About as ungrateful, I fear, as we are for the blessings which a beneficent Divine Father is constantly showering upon us.

That material progress knows no bounds has certainly been amply demonstrated in the past half century. Time was when laws were passed making it a capital offense to use coal. The House of Commons petitioned the king to prohibit the use of the "noxious fuel." It took three centuries to entirely efface the prejudice. Thomas Carlyle says, "Through all time, sin was, is, and ever will be the parent of misery." No sin for which our government is responsible, produces more misery and heartache than the sin of legalizing the liquor traffic, which is such an enemy to human progress that Shakespeare, unable to find a name sufficiently vile for it, called it "devil." In connection with this, Bishop Berry has said, "We have licensed *hell!*

What a strange paralysis has taken hold upon the Christian citizenship of the republic! How long is this sleep of indifference to go on? The great God yearns to save the world. And He will do it just as soon as His church will lend its hearty co-operation. But we do not look for any great, sweeping, all-pervading, all-conquering revival of religion in this country until the Christian church shall arise in its might and do its utmost to smite hip and thigh, the monstrous, murderous legalized liquor traffic. And this will mean war."

"Speeches are good. Prayers are good. Resolutions are good. Denunciations are good. But all these combined are powerless to uproot and rout our altogether vicious enemy. We must fight. 'This means war.' The distiller is against us. The brewer is against us. The saloonist is against us. And the respectable citizen, who rents his property for saloon purposes, is against us. The gambler is against us. The dive-keeper is against us. Usually the politician is squarely against us. The weak-kneed merchants and the professional men, who think more of their business prosperity than of their principles of right, they also are against us. The time-serving, inconsistent Christian, who thinks far more of his *political party* than of his sworn fealty to Christ, is against us. All

the Satanic forces operating throughout the world to pull men and women down to hell, are openly against us. To overcome these forces means war."

"The day of resolutions is past. What does the devil care for paltry resolutions? While we have resolved and arraigned and denounced, he has laughed. Enough of this sort of campaign. The issue is clear, so clear indeed, that he who runs may read. It is looking us squarely in the face. We cannot avoid it, if we would. We cannot shirk our present responsibilities. Men and women, who profess loyalty to Christ, *what will you do?* This is the question which must be answered by each individual in the church." Surely, such a brave stand, such fearless words as these by Bishop Berry, who stands in the foremost ranks of Christian effort, cheer the heart and gives us hope that the cap sheaf of American infamy, the legalized saloon, must soon become an outlaw.

The time is close at hand, when the curse of rum shall cause no more heartache, no more tears to flow, no more murders, or suicides, or breaking up of homes. Prophecies of this sort, freely made by thousands of men high in the ranks of Christ's preachers, are surely encouraging. Another bishop, Rev. Dr. Foss, says, "Law has no right to give license to *wrong*. If

the liquor traffic is morally right, it should have the largest liberty; if it is morally wrong, it should have *no* liberty."

"It is not with any purpose of legislating men into virtue, but because the saloon is a deep, public wrong, that the people have a right to close it by law. No-license rests on three arguments: first, the economic argument that we can not afford the constant and increasing financial drain of the saloon and its results; second, the moral argument, the utter ruin of personal character by drink; and third, the political argument that to-day, the power of the saloon dominates politics. The liquor traffic and free institutions, are nearing the crisis of a death-grapple. Were it not for the saloon influence, both city and state service would be filled with clearer heads and cleaner hands."

It seems to me it will be utterly impossible to reconcile the license policy of probably nine-tenths of the professed Christian voters of America with the righteous statements of Bishops Berry and Foss. I cannot help feeling that whoever would utter such truthful words, or indorse the same, and then vote for political parties whose policy is to license the liquor traffic, is as guilty in the sight of God, as was Judas Iscariot, when he sold Christ for thirty pieces of silver.

Abraham Lincoln, speaking of the glorious results, past, present and future, achieved by the civil war also said, "It had its evils, too. It breathed forth famine, swam in blood and rode in fire, and long after, the orphans' cry and the widows' wail continued to break the sad silence that ensued." Then continuing, he further said, "Turn now to the temperance revolution. In it, we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it more of want supplied, more diseases healed, more sorrow assuaged; in it no orphans starving, no widows weeping; by it none wounded in feelings, none injured in interests. Even the dram-maker and the dram-seller will have glided into other occupations so gradually as never to have felt the change, and they will stand ready to join all others in the universal song of gladness. And what a noble ally this, to political freedom! With such an aid its march cannot fail to be on and on, till every son of earth shall drink, in rich fruition the sorrow-quenching drafts of perfect liberty. Happy day when all appetites controlled, all passions subdued, all matter subjugated, and mind, all-conquering mind, shall live and move, the monarch of the world."

Again the same splendid soul calling upon the American citizen to rally around the standard

for the downfall of King Alcohol says, "All can give aid who will, and who shall be excused, who can, and will not. To all the living everywhere, we call and cry. *'Come, sound the moral trump, that there may arise and stand up an exceeding army. Come from the four winds, O breath, and breathe upon these slain that they may live.'* " If our martyred President Lincoln could but be in the fore-front of this present, and greatest of all wars for right, he would be greatly cheered, I am sure, to find his prophecy is coming true.

It is to-day officially claimed that at least one-half of the United States is under prohibitory law. Of twenty-seven millions of people living in the southern states, seventeen millions are under legal prohibition. It is also authoritatively stated that forty-two insurance companies in the United States declare total abstainers far better risks than even very moderate drinkers. Railroad companies, from purely business principles, are demanding as never before, absolute sobriety of their employees. Ninety-four per cent. of the railroads of the country reject the drinkers and accept the total abstainers. Also eighty-three per cent. of the various trades, seventy-two per cent. of the manufacturers, and seventy-two per cent. of the agriculturists discriminate now against the

drinker and in favor of the sober minded. Even the liquor dealers, themselves, require sober men for their business.

As I write, there lies before me a long list of fraternal societies of this country, sixty-four in all, which will not admit to their membership users of, dealers in, or manufacturers of drink, or saloon-keepers. And many of these same fraternal orders forbid the use of any kind of liquors at banquets, picnics or other social gatherings. England's king has publicly announced that he prefers that his health be not drank in strong drink. Andrew Carnegie declined to furnish the money to build a hotel if a bar or grill-room was to be attached. He also offers to his young men working on his great Scottish estate a bonus of ten per cent. each year if they do not drink, and this, so the press declares, is a solar plexus blow at King Alcohol.

Such large business houses as Marshall Field and Company, which is claimed to be he largest store in this country, if not in the world, will not permit any employee to drink, either in public or private, to frequent places where liquors are sold, or even to associate with those who do drink. Emperor William of Germany, who has recently become exceedingly anxious with reference to the ravages of strong drink among his

people, is now taking advanced ground for total abstinence, demanding the strictest temperance of all his personal attendants, both on and off duty.

Japan's greatest living soldier, Marshal Oyama, is a most staunch prohibitionist. He once sat for over three hours on the platform of a magnificent temperance convention in Japan and delivered in the course of the meeting, a powerful and convincing prohibition address. Aside from the practical, business interest taken in the enforcement of temperance principles, there are many other signs of the weakening of the liquor power. In Norway, many of the breweries are paying no dividends to their stockholders, which is taken to mean that they must eventually go out of business. New Zealand is to-day on the threshold of complete prohibition and is, in this particular, far in advance of Christian America, as also in that she recognizes her women as being worthy of citizenship, by giving to them their inalienable right of the franchise, which should be accorded to woman the wide world around.

France is aroused as never before upon the question of the drink evil and is in some respects, ahead of America, in that it is acknowledged that the drink habit is one of the most important factors in her alarming race suicide question.

And the church is awakening to the fact that she must do something more effective than simply pass resolutions. But, these same resolutions have been wonderfully improved during the past century. In 1812, the General Conference of the Methodist Episcopal church *failed* to pass the following resolution because it was too strong. "Resolved, that no stationed preacher shall retail spirituous or malt liquors without forfeiting his ministerial character among us." Let us to-day thank God and take courage when we note the advance in temperance sentiment as embodied in the following resolutions of the same church, which since 1888 have been repeatedly adopted. "Resolved, that the liquor traffic cannot be legalized without sin." In 1900, her utterances were somewhat more definite as touching the *vote* and the *voter*. It was as follows: "*We record our deliberate judgement, that no political party has a right, to expect nor ought it to receive the support of Christian men, so long as it stands committed to the license policy, or refuses to put itself on record, as being in open hostility to the saloon.*"

With very rare exceptions, all Christian denominations are to-day taking equally strong grounds against the rum power. And the young people in the various Christian organizations connected with the churches, are also

on record with equally, if not stronger utterances, and with righteous indignation against the entire drink evil, and in some cases, their outspoken convictions should be a just rebuke to the mother church. One Epworth League convention passed the following strong resolutions: "Resolved, that we declare ourselves as against any further temperance resolutions until the voting church places herself at the ballot-box in harmony with the standard of the Methodist discipline. The time for *resolutions* is past; the time for *action* is come. Resolved, that this declaration is to be construed as an endorsement of any political party whose platform measures up to the demands of Methodism, with the understanding that any party failing of this endorsement, fails because of its exaltation of the liquor traffic at the expense of morality and Christianity."

We are looking to our young people, our young men and women of this country for deliverance from this infamous liquor traffic, and I believe they will not disappoint us. In the plain language of one of the leaders of this strong contingent, both in church and nation, it is perfectly willing to be in the vanguard of this great movement, if not held back by the powers over it. This same leader says, "Our young people would cease firing paper caps of noisy

resolutions in the toy pistols of enthusiastic gatherings, and take the powder now wasted at convention fireworks, put it into a citizenship gun, wad it down with a ballot for a bullet, and aim it straight at the heart of this unspeakable monster (the liquor traffic) and shoot to kill. Indeed, they now only wait orders from their leaders, and the present sham battle ends, and a fight to the death is on—and we approach the subject fearing nothing and never consenting to its further existence under any guise whatsoever."

The Catholic Church is taking stronger ground than ever before for total abstinence, while the women of that church are organizing and inaugurating very aggressive steps against drinking under any circumstances whatever. Under the name of "The Catholic Daughters of Temperance" they pledge themselves not to associate, nor to allow their children to associate with those who drink. Their badge is a blue ribbon on which gleams a white star, the star of hope. Their principles in general are very similar to those of the "Woman's Christian Temperance Union." Work of this sort among the Catholic women of New York State has the personal sanction and encouragement of the Pope. A recent demand of the same denomination is that all members of the church who

may be engaged in the liquor business in any way shall at once leave that questionable line of business.

The Grand Council of Red Men recently amended its constitution forbidding its members to engage in the liquor business and a second amendment provides that any one of their lodges serving liquors at social functions or holding picnics on Sunday will be liable to have their charters revoked.

In speaking of the wholesome influence of prohibition, Gov. Hoch, of Kansas says, "I do not believe an equal number of people can be found anywhere more intelligent, more moral, and freer from poverty and crime than are the people of Kansas. Especially may we be proud of the young people as a class, for we are raising a high class of citizenship here." Let all those who complain that prohibition does not prohibit take note and carefully digest the foregoing.

The religious press is more outspoken while the secular press is perhaps more fair in its dealings with the temperance advocates, and usually far more generous in giving space and commendation for even the third party Prohibitionists and more tolerant towards those who are in the forefront for civic righteousness. A London, England, daily newspaper recently

had this notice. "The Corporation of the City of London at a meeting yesterday unanimously resolved to confer the freedom of the city on General Booth of the Salvation Army, in 'recognition of his great work for the moral and social elevation of the people.' This is regarded as an unique recognition by the city, which is accustomed to bestow the freedom only on members of the royal families, military and naval heroes, statesmen or citizens of marked prominence."

Prohibition Kansas, although under Republican rule, has 754 newspapers and all but twenty of these utterly refuse to accept, at any price, liquor advertisements. Even the organized liquor traffic gives a genuine howl over the situation, and the howl cheers our hearts. Listen to the tale of woe. "Edward L. Jordan, Washington, D. C., president of the National Retail Liquor Dealers' Association, in his report concerning the present condition of the organization, presents a *gloomy* aspect. He says, "*To be honest and not to deceive ourselves, if we glance over the great country, we find that prohibition, local option, high license and unjust legal restrictions are in the ascendency and growing more popular in the different states at the present time than ever before. And we can also observe on the whole, that the liquor dealers are*

becoming more lax, and by their inactivity are helping greatly the conditions herein complained of. Peer into every city, town and hamlet; then read the city ordinances; visit the council chambers in the various cities; visit the different legislatures and the halls of Congress of the United States; consult with your lawmakers, and you will be astounded at the combinations arrayed against the traffic which we represent."

Congress has done itself the honor, and the best citizens of the United States the justice of abolishing the saloon phase of the army canteen. (Congress also passed a law in March, 1903, providing for the exclusion of the most unfit immigrants. All idiots, insane, epileptics, procurers, procuresses and all those afflicted with diseases due to immorality.) The president of the wholesale liquor dealers' organization stated at one of their late meetings that there were thirty-nine bills introduced into the last Congress (1904) against his line of business. While we have grave and great cause to deplore the example of some of our educators in high positions, and their unparallelled and unpardonable laxity with reference to the ethical education of the students, especially on the line of tobacco and strong drink, yet we have good and valid reason to believe that conditions are rapidly changing for the better with reference

to these matters. Men's views upon the question of strong drink are being more carefully considered, before placing them in positions of trust and honor.

In a very able and reliable article by Dr. T. D. Crothers he cites numerous instances where trustees have taken their children from colleges, where the president was accustomed to serve wine at banquets, and to giving "smokers." In one such case, the wife of one of the trustees, was a member of the W. C. T. U. That particular president was eventually requested to resign, which he did. Later, he accepted a call to an other college, where he served but a short time, when his resignation there was asked on account of his tippling and his constant use of tobacco. Within two years he accepted the presidency of a third college (for he was, without question, an able and efficient educator) but so soon as his tendencies were known, again he was asked to resign. This he did, and he is now engaged in newspaper work, occasionally writing some startling pro-alcoholic editorials.

A principal of a high school who had high aspirations for promotion in his chosen field of work, was refused a chair in one of our colleges because of his known habits of drinking and smoking. One of his references read as follows: "Mr. A. is a good man, and an excellent teacher,

but his position on the alcohol question is pro-alcohol, although a so-called temperance man." In reply to the application for the coveted position, the college president made the following significant statement, which shows the growth of temperance sentiment among our most reliable educators, "We have *no* place for such a person. He is ignorant of public opinion and does not know what is being said and done to-day along scientific lines." All honor to the work done by scientific temperance instruction in the schools of the nation, under laws enacted through the untiring efforts of the W. C. T. U.

An applicant for a government foreign position was refused an endorsement by the senator of his State, the latter giving as his reason that the applicant had spoken harshly against the temperance work being carried on by some of his best friends. To him this fact indicated special unfitness for diplomatic service.

Another hopeful sign is the constantly increasing demand for a higher standard of justice, in the prosecution of criminals in high places. The prosecution of the heads of the so-called Beef Trust by the United States government, the Pure Food Bills, the appointment of Federal inspectors in the great abbatoirs and packing houses of the West after bitter

opposition on the part of the interests affected and so forth are other cases in point.

Congress makes constant effort to purify its political atmosphere. Senator Hoar said that the year 1904-5 had been a world of wonders in this direction. I make no apologies for giving a few illustrations of this fact, even though these same may be "ancient history" in view of the rapid current of modern events and methods. A Judge of the United States court impeached; several officials of the Post Office Department sent to jail for fraud; a high official escaping prison by grace of the statute of limitations; a member of the House finding similar legal shelter from criminal prosecution; one member convicted of conspiracy to defraud the government; one Senator escaping just punishment through a technicality of the law, while still another convicted and sent to State prison. "Truly a sad and a terrible year," said Senator Hoar, but these efforts to bring law breakers, no matter what their political and social station, to justice, shows a marked quickening of the public conscience.

Among the governors who are entitled to honor on the score of their efforts to stop graft and fraud in high places, Governor Folk stands in the fore-front, for he most certainly revolutionized the municipality of St. Louis.

Public sentiment on the lines of social and political ethics is rapidly increasing and public officials are realizing that they are amenable to the demands of a higher public sentiment. Grafters and officials who violate their oaths of office are being called to an account. This is as it should be. Lawyers and courts have practiced on the ignorant and defenceless sufficiently long. Now let them take hold of the rascals and criminals in high places, men, who, while usually intelligent and of more than moderate wealth, are sinning against the light, and give to them an allopathic dose of wholesome justice.

And, in the light of all these things, I repeat, that, while the dark clouds of political and social corruption hang low; while there is a deplorable amount of indifference and lack of vital interest among otherwise good people in these matters and even among professed Christians, yet we believe the ships of state, the purity of the home, and civic righteousness are still speeding Godward, and we have just cause to take courage. And so, with every foot keeping step with God's eternal forward march, let us press the battle, even to the front. Then shall we be more than conquerors through our great leader, King Emmanuel.

CHAPTER XVIII.

The Rainbow of Promise.

"Arise, shine, for thy light is come and the glory of the Lord has risen upon thee."—*Isa. lx*:1.

"And God said, this is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud." And God said unto Noah, "This is the token of the covenant which I have established between me and all flesh that is upon the earth."—Gen. 9:12, 13, 14, 17.

Triumphal arch, that fill'st the sky,
When storms prepare to part,
I ask not proud Philosophy
To teach me what thou art.

And yet, fair bow, no fabling dreams,
But words of the most High,
Have told why first thy robe of beams
Was woven in the sky!

How glorious is thy girdle, cast
O'er mountain, tower and town,
Or mirror'd in the ocean vast,
A thousand fathoms down.

And, faithful to its sacred page,
Heaven still rebuilds thy span,
Nor lets the type grow pale with age
That first spoke peace to man.

—*Campbell*

God has truly set a bow in the dark sky of human sorrow, even the promised Messiah, who has proved a bright, silvery lining to the black cloud that envelopes millions of sad hearts. As He set the bow in heavens, as a perpetual covenant and pledge against a second flood, so in His Son, he promises salvation and peace to man. The brighter the sun shines during the showers and falling rain, the more brilliant and varied and beautiful the tints in the rainbow, and in the same way, the brighter that the Son of righteousness shines in the home religion, in social, political and financial life, the brighter will be the tints in the onward march of human progress and human redemption. It is also true, that when "Jesus, the Light of the world" shineth in the darkness of the soul of man, and "the darkness comprehendeth it not," in the same ratio will the tints in the rainbow of "home, religion, social, political and financial life" be dimmed and physical darkness prevail.

The pendulum of evolution, plus devolution,

would equal stagnation, were it not for the "Unseen Hand" that stays the backward, ebbing tide, and the same beneficent hand accentuates the onward flow of human progress, and the pendulum, man, with each succeeding century and age, swings higher and higher coming ever

"Nearer, my God, to Thee, nearer to Thee
E'en though it be a cross that raiseth me."

Nevertheless, the fact still remains, that the puny will of man, can retard this progress, when His will should "be done on earth as it is in heaven," inertia, selfishness and indifference will hinder and delay the fulfillment. By being submissive to the Divine will, man can hasten the glad day when, "Righteousness shall cover the earth, as the waters cover the sea."

"God has His choicest gifts for those
Who dare to stand the test,
He has His second choice for those
Who will not have His best."

Even God himself cannot do His best for man, without man's best efforts and co-operation. The man who would live the noblest life, must listen for the voice that has in it the divine music and that speaks "as man never spake." Then, and then only, will humanity be able to reproduce the harmony of a perfect life, and

this once heard by the world, will lead into the love of the higher harmony, and the desire to banish all discord.

More than ever before, there is, to-day, a very careful listening for the Divine voice, a greater hungering and thirsting after righteousness, a deeper work of grace, a more earnest longing for a pure heart and a clean life among God's regenerated children. A sanctified life, a spirit-filled life, seems to be the earnest, heart-cry of the active Christian. and true to His promise, God is pouring out in richest measure His choicest blessings upon all who claim the promises of a sanctified life. It is ours to consecrate; it is His to sanctify. O, for a deeper longing for "God's best" in the hearts of the millions of nominal Christians. At the dawn of this glorious century, there comes to our enraptured view, some tints in God's bow of promise, almost too dazzling for finite eye to gaze on. A more comprehensive view of Calvary, and the deeper, broader meaning of the atonement (not as some say, "at-one-ment," for the atonement must needs be recognized before we can be at-one with Christ).

The brightest tint in this "Bow of promise" is the supreme fact that, *Regeneration plus right Generation will equal human Redemption.* The tragedy of humanity is that while we have

recognized the first (regeneration) we have wholly ignored the second (right generation) and still are endeavoring to accomplish the third, or human redemption. As scientists are struggling and delving into the mysteries of life and the "origin of the species," they, to a large degree, fail, because they do not recognize their "missing link," the Lord, Jesus Christ, the only power on earth or in heaven which can bring man and God together in the highest sense of a perfect life. In like manner, we, as Christians, are failing to a large degree, because we do not recognize our "missing link," God's laws of right generation. But God's time has come, His hour has struck revealing His perfect plan of "Regeneration plus right generation," and the minds and consciences of thousands, yea, I believe, I can safely say millions of good men and women are opening the doors of their hearts, letting in the mighty and sublime truth of marital continence.

The true church of Christ is longing for freedom from the galling bondage of passion and sensualism, so repugnant to every refined soul. Christians are thinking more deeply upon this vital theme than ever before. I am believing that in the near future, theological schools and seminaries of all denominations will have a well qualified professor, who shall teach God's holy

law of the conservation of vital force for the purpose, first of building up the individual to his highest possible attainment, and second, for the propagation of the species. Then the minister who would measure up to the highest standards of full salvation, would have to be necessarily well qualified to preach the gospel of right generation, in connection with the gospel of regeneration. This must needs come to pass if we are ever to hope for the world's redemption. While every child of God deeply deplores the failures of the church to measure up to its privileges of educating the young men and women, as to their responsibility for true parenthood, and her failures in safeguarding the youth of our country, the home, the social and political life, by being true to God and so outlawing the liquor traffic, still all thoughtful, fair-minded persons will acknowledge that the church has ever been, and still is, the great central factor for righteousness.

In Josiah Strong's "Social Progress" (1904) we find that in that year there was an increase of ministers and of church edifices—but a slight decrease in the number of communicants, there being a gain of membership in 1902 of 555,414, and in 1903, a net gain of 482,459. The casual observer does not take into account the terrific tide of sin and iniquity the church

has to combat in America, the unprecedented strenuous life to meet, and endeavor to overcome. But the fact should not be ignored that during this transition period of commercial frenzy, the church very nearly held its own. The same may very justly be said of all temperance and prohibition effort. The casual observer does not take into account the gigantic proportions of the enemy which we are combating, this soul-destroying rum power, and one of the most fearful tragedies of our so-called Christian civilization is the fact that, while the saloon would kill the church if it could, *the church could kill the saloon if it would.*

The American citizen, who stands for Prohibition and the legal outlawing of the liquor traffic, in the death struggle of this greatest of all battles, is among the bravest and best of God's chosen ones. Such an one is not only of those who put of their substance into the collection box, but they step right in themselves, willing to sacrifice, not only of material things, but even life itself, if need be, for the highest good of humanity and the glory of God. Such men may be the minority, but they are a clean, sober minority and "he is a coward, who dare not be in the right with two or three."

Recently the *Baltimore Morning Herlda* printed the following: Listen to it. "Turning

from the brass-band, fireworks brand of politics which characterize the two great political parties, we come upon the calm, sequestered Prohibitionist. The Maryland members of this indomitable organization having met, and without any noise or display other than cataracts of cold water oratory, nominated a state ticket complete. There is not the slightest chance of the ticket being elected, and the party knows this fact perfectly. Nevertheless, the delegates who make up the convention, exercised as much care and discretion in the selection of their candidates as if they were sure the election would be a walk-over for them. This courageous performance is cheerfully repeated as often as the exigencies of politics require. The party is always optimistic. It feels certain that its platform is in the right, and that some time it will win. Its leaders look forward, with a faith almost unparalleled in political annals to the day when the presidential chair and all national offices of importance shall be occupied by Prohibitionists. Like all conventions dominated by a moral idea, it has bull-dog tenacity. It is the embodiment of political heroism."

There is not a brewer, nor a distiller, a saloon keeper, or a bartender within the ranks of the Prohibition party. Where do the men who profess to love the Lord Jesus Christ belong? I

feel myself perfectly justified in saying that there is no organization in existence to-day, that means more and is doing more for the up-building of a prohibition sentiment which will abide and maintain a perpetual policy for the absolute prohibition for all time of the liquor traffic than the Woman's Christian Temperance Union by its all-sweeping all-powerful, all-pervading, and universal crusade of education.

No organization was ever more greatly blessed by a leader than was this society by Frances E. Willard, of whom Whittier so well said,

> "She knew the power of banded ill,
> But knew that love was stronger still,
> And organized for doing good,
> The world's united motherhood."

In every way she showed her wisdom and love for the great cause to which she gave her life, in last, but not least, by selecting Lillian M. N. Stevens, to take up the work, when she herself knew that she must soon lay down her work, and know fully, "how beautiful" it would be, "to be with God." The weapons of the organization are not carnal, but are mighty through God to the pulling down of the strongholds of evil; even to the overthrow, root and branch, of America's cap-sheaf of infamy, the legalized traffic in strong drink.

The W. C. T. U. exists for the purpose of educating the young; reforming the drinking classes; transforming by the power of Divine grace those who are enslaved by alcohol, and securing the entire abolition of the liquor traffic. Total abstinence for the individual and national prohibition is its aim with reference to strong drink, and on the subject of purity, it aims to bring to pass the conditions through an enlightened, intelligent and educated parentage, when every child shall receive its Divine right of being well-born.

Where ought to stand to-day every lover of God, home and humanity? Surely within the ranks of the Womans' Christian Temperance Union, which with a courage equal to that of Queen Vashti and Queen Esther, dares to stand in the van-guard and front ranks of these two greatest reforms the world has ever seen—the destruction of the rum power, and the production of a well-born humanity. Surely these two aims should appeal to every lover of righteousness.

The forty different departments of the organization touch, relieve and better humanity's needs in every civilized land.

With its evangelistic department, that permeates every fiber of the organization, it has, under God, been enabled to bring hundreds of

thousands of souls to Christ, all of whom have found their denominational homes in some of the various Christian churches. With its Sabbath School work it has secured the signatures of 566,262, children, who have signed the triple pledge up to 1904. The same department has succeeded in getting five State Sabbath School associations to adopt a temperance department. These States are Nebraska, Missouri, Northern and Southern California, and South Dakota. With its Loyal Temperance Legions, approximating three hundred thousand children, whose National motto is, "Tremble, King Alcohol, we shall grow up," the organization is getting hold of these children with a power which must and will result in untold good, saving these boys and girls from those wiles of the adversary that take the form of liquid fire.

Through its scientific temperance effort, there has been secured in every State of the Union, including the District of Columbia, the Philippines and the Hawaiian Islands, legislation making it obligatory for all teachers in the public schools, wherever "Old Glory" floats, to teach from a scientific basis, the evil effects of narcotics upon a human system, with special reference to tobacco and alcohol. By this masterly stroke, about twenty-two million children were placed under this most wholesome and much-needed

instruction. Perhaps the greatest compliment ever rendered an organization was paid the W. C. T. U. when the United States Senate voted to publish Mrs. Mary H. Hunt's reply (she being the National Superintendent of this department) to the "Committee of Fifty" as a Senate document. This "Committee of Fifty" being favorable to the existing policy of licensing alcoholic liquors, attacked most unjustly and untruthfully, the principles and methods of the Scientific Temperance Instruction. It was Mrs. Hunt's reply to this committee which was so thoroughly appreciated and indorsed as to have the honor of being made a Senate document without solicitation by the great organization which she represented.

Through these and scores of other temperance and moral reforms introduced and championed by the Woman's Christian Temperance Union, the "National Bureau of Reform," the undaunted "Prohibitionists," the "National Temperance Society," the "Anti-Saloon League," the United States Congress, and through Congress, the United States, have each and all received an education with reference to the gigantic proportions and the baneful effects of the licensed saloon upon American citizenship, and its danger to the home society and our otherwise fair land. All this education is bound to

have a strong influence for a higher standard of civic righteousness.

Other nations, seeing the excellent effects of our school temperance laws, are enacting similar ones for themselves. New Zealand writes Mrs. Hunt, "We are going straight for a law to make the study of physiology and hygiene, including the nature and effects of alcoholic drinks and other narcotics, compulsory in this land." England, Germany and other countries are following the example set by this nation, and while we are thankful, and glory in the advance, we do not want it to be forgotten that the Woman's Christian Temperance Union of America was the prime-mover in this magnificent and promising achievement.

The children of this country have deposited in the banks over $1,500,000 as the result of the School Savings Bank department. Letters came from all over the United States, from city officials, that the curfew ordinance, a branch of the organization legislative department, has been of untold value, having reduced juvenile arrests from seventy to eighty per cent., and city taxes to a large degree. The Railroad department has some seventy-five thousand men pledged to total abstinance. The W. C. T. U. has been one of the main factors in securing fifty-seven moral laws in Congress and Legisla-

tures in the past seven years. With its prison department, the penal institutions of the country have been visited with the gospel, with comfort and help by the white ribboners. The rescue work has put new hope and aspiration into the life of hundreds of outcast girls, and from the prisons and homes of shame, thousands of souls have been redeemed and washed in the blood of the Lamb, and no longer is heard from these redeemed ones, this heart-cry:

"Once I was pure as the snow, but I fell
Fell like the snow flakes from heaven to hell;
Fell to be trampled on as filth in the street,
Fell to be scoffed at, spit on and beat.
Begging, pleading, dreading to die,
Selling my soul to whoever would buy,
Dealing in shame, for a morsel of bread,
Hating the living, fearing the dead;
Merciful God, have I fallen so low,
And yet, once I was like the beautiful snow."

Thank God, His grace is just as sufficient for a fallen woman as for a fallen man.

Through the department of "unfermented wine," the organization has influenced nearly all the church denominations to abandon the use of alcoholic wines or other liquors for sacramental purposes. Through the teachings and practical work of the organization in its departments of "non-alcoholic medication," "anti-narcotics" and "health and heredity," a higher standard of personal purity has been made possible. It

would take many volumes of this size to recount the vast amount of good which has been accomplished by the national, state, county and local W. C. T. U. work, through the thousands of efficient and noble workers. Hundreds of national and state organizers, lecturers and evangelists, are constantly in the field, scattering the seeds of purity and civic righteousness broadcast, ever on the alert to defend the "kingdom called home," against every known evil.

Perhaps no organization is so thoroughly equipped with the necessary machinery to strike a speedy and effective blow against evil-doers as is this same Woman's Christian Temperance Union, with her forty different channels for effort, operating through eleven thousand separate and distinct unions by over a half million membership, including hundreds of young women and of splendid young men, who are honorary members. James G. Blaine paid the organization a high compliment when he said: "The Womans' Christian Temperance Union is the best equipped organization for all moral reforms, and has in its membership the best parliamentarians of any society of which I have any knowledge."

The National Superintendent of legislation, with headquarters at Washington, is ever on the

alert and is thoroughly conversant with all the moral reform bills presented to Congress. So perfect is the organization of this body of earnest women, that within a week's time, this superintendent can put into the hands of the eleven thousand local presidents, a protest against some liquor or other dangerous bill proposed in Congress. Within another week, the flood of returned petitions begins to pour into Washington, signed by thousands of thousands of protestants, men and women both.

A petition asking Congress to expel a Breckenridge, a Roberts or a Smoot will at once start a petition campaign, all over the country from the largest city to the smallest country hamlet, resulting in a general agitation and investigation of the entire matter in addition to the hundreds of fully signed petitions or protests sent on to Washington. The liquor traffic has accused the W. C. T. U. of the responsibility for the abolition of the saloon in the "Army Canteen," and the accusation but shows the general impression of the wide-spread influence of the vast and active organization.

Through the medal contest department of the W. C. T. U., over four thousand temperance elocution contests have taken place before large audiences, over twenty-eight thousand young people participating and reaching with their

ringing gospel of temperance and prohibition over six million people. Many of the splendid young men and women who compose the "Intercollegiate Prohibition Association," an organization destined to prove a very strong factor in the abolition of the legalized saloon, were the boys and girls of a few years ago in the Loyal Temperance Legions, where they received their earliest and definite instruction relative to the terrible evils of strong drink. I am sure I am not making an overestimate of the wide influence of this organization, when I say that perhaps no other society, has proven to be a more potent factor in creating the almost universal desire for peace, than has the W. C. T. U., through the department of peace and arbitration. Millions of pages of literature upon the subject of peace are scattered each year through the fifty-nine different nations in which the organization has unions. The golden thread of peace runs through all of the many efforts to further the cause of the Prince of Peace, who is the great leader. The battle cry is ever:

"Begone, O hate, and wrong, and war, begone.
Roll on this way, O Golden Age, roll on.
When men and angels, face to face, shall talk,
And earth and heaven arm in arm shall walk.
When love shall reign, and over sea and shore
The peace of God shall rest forevermore."

While as yet, all is not, by any means, harmonious and peaceful, either in our own America, or many other lands, still we see the beginnings of the time foretold by Tennyson, when he said:

"The war-drum throbbed no longer, and the battle-flags were furled,
In the parliament of nations, the federation of the world,
There, the common-sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber wrapt in universal law."

Prospects for this happy consummation never were brighter since the beginning of time than to-day. In our day of Christian civilization no controversy can arise, which may not be honorably settled by arbitration. The eleventh International Peace Conference held at Mohonk Lake, New York, was indeed a most notable gathering, which caused the lovers of peace and arbitration the wide world around, to rejoice with joy unspeakable. It filled them with a glorious hope for the time when,

"Love shall reign, and over sea and shore,
The peace of God shall rest forevermore."

The conference was presided over by Judge George Grey, a member of the International Tribunal at the Hague. Among the three hundred and fifty guests who attended the confer-

ence, were twenty-nine college presidents, twenty-seven lawyers of note, eight congressmen, fourteen prominent editors and journalists, twenty-three clergymen, twelve jurists, several diplomats and many prominent business men, seventy of whom represented boards of trade and commercial organizations. "Four members of the Hague Court were present and took an active part in the interesting discussion," the reports state. A review of the work and results of the previous year was given by B. F Trueblood, L.L.D., of Boston, secretary of the American Peace Society. He reported that two hundred cases had been settled by arbitration, thirty arbitration treaties had been signed between nations, more than half of which had already been ratified, and were in actual operation. In speaking of the conditions and preparation which led up to this fine showing, Dr. Trueblood declared that the work of the women's organizations, especially the W. C. T. U., had had great influence. Justice Brewer of the Supreme Court of the United States said, "Arbitration should be compulsory, without bloodshed, by boycotting the nation which refused to submit its difficulties to arbitration, and regarding it as an outlaw unworthy the respect of other nations." The President of Johns Hopkins University advised having the young

men and women in college instructed in peace principles "breathing them in as freely as their native air." Congressman Littlefield spoke very earnestly upon the subject, saying among other good things, "This conference is the outgrowth of a twentieth century civilization, a Christian civilization."

At an evening session twenty-four business men spoke, and from their speeches it was found that thirty-nine strong business organizations had recently endorsed arbitration principles by resolutions unanimously passed. In a general discussion of the subject, Prof. Richards, of Columbia College, spoke strongly against having so large a portion of histories taken up so fully with wars, whose leaders are made heroes, especially in school text-books, and he advocated more space given to peaceful achievements and the leaders in other lines of activity. The Conference passed a resolution in favor of the organization of an "American Society of International Law," and the establishment of a "Journal of International Law."

Much of the foregoing has been taken from the condensed and comprehensive report of the World's and National Superintendent of Peace and Arbitration of the W. C. T. U., some also being culled from the official report of the "Thirteenth Universal Peace Congress" held

at Boston, Mass., October 1904. That the spirit of "peace and good will to man," is rapidly taking the place of the spirit of war, and brute force, is evident on every hand. It has been stated by Wilbur F. Crafts that the English had had but thirteen years of actual warfare in the nineteenth century as compared to fifty years in the previous century: while America had eight years in the nineteenth century, as against thirty-seven in the hundred years before. But this estimate does not include the Boer or Philippine war. Surely all these very encouraging signs for a universal peace make a bright tint in our rainbow of promise, but the most beautiful and most enduring bit of coloring in the band is the action of the Chilian and Argentine republics in erecting a statue, "The Christ of the Andes," fourteen thousand feet above the level of the sea, on the boundary line between the two countries, dedicating it on March 13, 1904, with the following inscription: "These mountains shall crumble to dust, ere Argentine and Chili break the peace, which at the feet of Christ, the Redeemer, they have sworn to maintain." On their coins this inscription is also found: "With mighty justice toward all." Surely this last is most appropriate, for "justice" must ever precede peace.

In closing this little book with its message

to God's people, I would still quote from the Word of God, and say, that as purity is the keynote of this volume, I hold that back of peace and justice there must still ever stand, *purity*, for God's blessed word distinctly says so. "But wisdom that is from above, is first *pure*, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." James 3:17. Someone has said, "Purity is a sixth sense, opening to us what the material senses can never discern—the vision of God." "Blessed are the pure in heart, for they shall see God"—shall see that which the eye of no Turner, Titian or Reynolds ever detected.

Purity of thought and kindly action are like fair blossoms, having also the potential fruit of a good deed at the heart. Let these dominate the holy sacrament of marriage and parentage; let motherhood understand the possibilities vested in her in the co-operation with the Infinite in the moulding of a new soul, and let fatherhood understand that God will hold him responsible for the desecration of the embryonic dwelling of the life that is in its earliest formative period, and a better humanity will be given to the world.

Some one has aptly said: "But let that mother give thanks, morning and evening, whose creative work of motherhood has been accom-

plished in an atmosphere of sustaining sympathy, and whose physical strength has never been taxed at the expense of her child." Commenting upon these words, Rev. Dr. Lewis says: "These words suggest the paramount obligation of man as a husband; his highest duty in the bond of sacred wedlock. The husband has to bear little of the passive service and continuous burdens which attend parenthood. The wife is the one who has to bear the long-continued strain, both prenatal and after the birth of the child, and she has an absolute right to all the help which purest love, exhaustless patience and tenderest sympathy can afford. This is also due to the child, who must suffer loss in proportion as these are withheld from the mother. If any husband denies these, or worse, gives in place of them, indifference, neglect, harshness or abuse, he becomes a shame to the name of fatherhood, a disgrace to his own sex, an enemy to his own child, and a sinner before God. O men, be true to all which the sacredness of fatherhood demands, or *enter not its holy temple.*"

Let men and fathers think deeply and reverently upon a thought contained in a little couplet by Bayard Taylor:

> "Thou givest me, child, a father's name,
> God's earliest name in Paradise."

If parents would have their children possess high and noble characters they themselves must live nobly and well. As Ruskin says, "Every noble life leaves the fibre of itself interwoven forever in the work of the world." Just in proportion as a man becomes good, divine and Christ-like, he passes out of the religion of theorizing, of system-building and of hireling service, into the religion of beneficent activities. "It is well to think well; it is divine to act well," says Horace Mann.

The most important act of human life, save when an individual settles the eternal destiny of the soul's salvation with God, is when life is conferred upon another. If parents would but bear in mind, that they themselves are artists of human destinies, I am confident that the act would receive more careful and prayerful consideration. The church of Christ must "come up to the help of the Lord," and of sin-cursed, sorrowing humanity in this matter, and ever preach, teach and live the full gospel of right generation in connection with regeneration, if she would see her heart's desire accomplished. Instead of *following* in the footsteps of progress and scientific truth, the church should take the *lead*.

The time is not far distant when in all theological schools and seminaries there will be a pro-

fessorship which shall exist for the distinct purpose of giving the proper instruction to all who would preach a full gospel (and none others should be allowed to preach) of the science of life, the laws of heredity, prenatal culture, the laws of environment, the power of thought in character building, and the right of the child to be well born. Marriage then will be considered more from the standpoint of the child and it will be understood that no man-made laws or priestly rights can make legitimate that which robs the child of that divine right to be well born.

The coming church will cease to ascribe to Providence or to the great adversary, those things for which human neglect is alone responsible, and when this most advanced step is taken, the church will find that she is a greater blessing to humanity than she has ever dreamed of. And then, and then only, will marriage and parenthood be considered among the holiest of all holy sacraments.

"O, sacrament divine—for marriage true
Is highest service to Most High.
How even those who claim to follow Him
Whose teaching pure as snow, they daily dim
By serving appetite. O, why
Should passion black for purity stand lieu,
Robbing our bandaged eyes of heavenly view?"

Our educational institutions, beginning possibly with the high schools, will also, in the glad

day coming, furnish this same instruction for an intelligent, well-informed parentage. Our legislative bodies will enact laws safeguarding marriage by forbidding the granting of a marriage license to degenerates or to such as have hereditary insanity, tuberculosis, dipsomania (drunkenness), or diseases due to immorality. If the same laws are flagrantly violated, or to any dangerous degree ignored by children being born outside of marriage, then it will become necessary to enact more stringent or even drastic laws in the interest of society and humanity; such violators of the law being placed beyond the possibility of reproducing themselves.

When the church, the school and the State take this stand, our bow of promise shall indeed attain its brightest hues, for.

"When these present pervertings cease, then shall our state,
Meet every question that shall come, without bloodshed, drunkenness and strife
That threaten now her very life; grim want find here no more her home,
Through purity's blest reign—though late,
The hydra-headed monster yield to fate."

In bringing about this glad day, there will be many problems to solve; but we shall solve them. We shall have difficulties to overcome; but we shall overcome them. Victory is within our

reach; we shall reach it. Palm branches are waiting us; we shall wave them. The song of triumph is to be sung; we shall sing it. And all by the grace of God and the power of the Holy Spirit. The day has dawned, in the closing of the nineteenth and in the beginning of the twentieth century, when to a far greater degree than the world in general is aware of, marital continence is being recognized as "*The Way of God in Marriage.*"

" It's coming! It's coming!
The morn for which we pray
We'll take the world for
Christ's own kingdom
Some glad day."

FINIS.